



The Antiquary.



NOVEMBER, 1900.

Notes of the Month.

THE British Museum has received a windfall in the shape of the beautiful library of the late Mr. H. S. Ashbee. The collection includes many thousands of volumes, all handsomely bound, for their owner was not only in the happy position of being able to buy almost any volume he wanted, but he had a positive dislike to shabby bindings. The first place in the library must be awarded to the splendid collection of editions of *Don Quixote*—a collection from which he chiefly compiled the *Iconography* issued by the Bibliographical Society in 1895. Other important sections of Mr. Ashbee's books are French club books, issued in very limited numbers; the collection of books illustrated by Chodowiecki, who has been called the German Cruikshank; some rare Marat literature; several French books specially illustrated by water-colour drawings done by eminent artists to Mr. Ashbee's commission; an extra-illustrated copy of Nichols's *Literary Anecdotes*, extended from nine to thirty-four volumes by the addition of more than 5,000 views, portraits, etc.; and, finally, a most extensive collection of "top-shelf" books, of which he issued, under the pseudonym of *Pisanus Fraxi*, an elaborate bibliography between the years 1877 and 1885.

John Saris, seaman and trader, who died at Fulham in 1646, was the first Englishman known to have visited Japan. At any rate, Saris's was the first English mercantile voyage to the island Empire. He kept a journal of

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his trip, and this journal has just been edited by Sir Ernest Satow, the new British Minister to Japan, for publication by the Hakluyt Society. John Saris, who first voyaged to the East in 1604, proceeded from Bantam to Japan in 1612-13. He mentions Xeminaseque (Simonoseki). He visited Kyoto. He describes the Japanese capital as "a city full as big as London." James I. had given him letters which he presented to the Japanese Emperor, who treated the English skipper hospitably, and who granted permission to agents of the East India Company to trade and settle in Japan. Saris was in the Company's service.

The Commissioners of Woods and Forests have recently purchased from the Duke of Beaufort the Tintern Abbey Estate, which comprises the famous abbey, unrivalled even among the ecclesiastical ruins of England, and 5,334 acres of land, including nearly 3,000 acres of woodland, the most picturesque portions of which are the lofty wooded hills and slopes, with a frontage of no less than eight miles to the River Wye, the most beautiful of English rivers. The famous Moss Cottage and Wyndcliff, from which seventeen counties are said to be visible, form part of the purchase. The estate is near the extensive woods of the Crown in the Forest of Dean, and will form a most valuable acquisition to that estate. At the same time, the Crown has also purchased the whole of the Duke's farms surrounding Raglan Castle, 3,169 acres in extent. It was originally proposed that the Castle should be included in the purchase, but the Duke subsequently withdrew what is undoubtedly one of the most beautiful and picturesque ruins in the kingdom, which was the residence of Charles I. in his hour of misfortune, and where he was entertained by one of the most loyal of his followers, the Marquis of Worcester.

The Rev. W. Jago writes to the *Western Morning News* of October 9 to describe the progress of the exploration of the ancient cemetery at Harlyn Bay, near Padstow, the discovery of which we chronicled last month. More than 100 interments have been examined; several parallel rows of graves, running north and south, have been explored

for a length of over 100 feet, and it is found that they extend still further in both directions, and towards the west. A great mass of sand overlies those in the south and west, though hundreds of tons of overburden have been removed by those carrying on the exploration, the drifted top-sand taken away having been in some places 12 feet deep. Trinkets and implements are very scarce, but among these latter are broken flints and some well-defined flint flakes, a few stone and earthenware spindle whorls, bracelets of stone and metal, rings, a bead necklace, and two bronze brooches of elegant form. With regard to the last named finds Sir John Evans, K.C.B., writes: "I have never seen any of exactly the same form. They are allied to a class of brooches found in the north of France. They are very interesting. There is a good deal of Celtic feeling in their form. They may be of earlier date than those from the north-west of France, supposed to be of late Roman date." The fund subscribed being again nearly exhausted, the diggers and others have been paid for their work done, and further digging is suspended until more funds come in, or some arrangement can be arrived at for preserving the remainder of the cemetery as a valuable prehistoric monument for Cornwall. Donations towards the expense of continuing the present exploration may be sent to the Rev. W. Jago, 5, Western Terrace, Bodmin.

The twenty-third annual meeting of the Library Association was held at Bristol. The proceedings extended over four days (September 25 to 28). An excellent discourse was given by the President, Sir Edward Fry, on the history and functions of public libraries, and many papers, mostly of local interest, were read. The most valuable, perhaps, was one on "Medieval Libraries, with special reference to Bristol and District," by Mr. J. W. Williams. Mr. C. T. Macaulay gave an interesting account of the "Literary Associations of Bath." A specialized paper of some interest was "Masonic Libraries," read by Mr. S. Smith of Sheffield. It appears that the finest masonic library in the world is to be found in the far West, at Cedar Rapids, Iowa.

The Library Committee of the City corporation has recommended the Court of Common Council to erect a bust of Chaucer in the Guildhall. The City of London will honour itself by honouring Chaucer. The poet was both a citizen and civic officer of London, and the deed still exists which entitled him to reside in the Gate of Aldgate, which he was to keep in good repair. The poet's father, John Chaucer, was a prominent City vintner, who lived in Upper Thames Street, near the foot of Dowgate Hill. Professor Skeat identifies the spot as "just where the street is now crossed by the South-Eastern Railway from Cannon Street Station."

It is curious to remember at this time when the City of London is thus joining in the celebration of the five hundredth anniversary of the poet's death, that Chaucer was involved in one of the most disorderly scenes that ever attended the election of chief magistrate. This was in the year 1382, when, in face of the King's nominee, Sir Nicholas Brember, the citizens put forward John of Northampton for the office of Lord Mayor. Eventually, after much tumult, the King's favourite was installed by force of arms, Chaucer fled to the Continent, and the citizens' candidate was sent off to Corfe Castle. Three years later the poet was indiscreet enough to return to England, but the King, remembering his past behaviour, deprived him of his office of Controller of the Customs, and consigned him to the Tower, where he lingered for another three years.

Referring to Mr. Evans's recent discoveries in Crete, a correspondent writes: "It is at present assumed that the so-called Cadmean alphabet may be clearly traced to the hieratic or cursive writing of ancient Egypt, which was a modified form of hieroglyph adapted for use on any flexible material, such as papyrus, etc."

"We now find certain *graffiti* exhumed from the eastern end of Crete, or Candia, which may be to some extent identified with certain letters of the Greek and Phœnician or old Hebrew characters, but more fully allied to the Cypriote alphabet. The question then arises, Are they original to either island? We see evidence of early maritime

communication, but not by any means anterior to reasonable expectations; nor, indeed, compared with writing itself, is the assumed date anyway marvellous; the real point remains, Were these letter-forms not rendered intelligible to us by consecutive grouping into sentences or even words, imported from the Continent as debased imitations of more perfect letters already extant but not identified by date? There is a completeness about the Cadmean alphabet of *seventeen* letters that argue for centuries of tentative working.

"Of course, it is admitted that all writing has emerged from some pictorial forms, so, wherever any such can be traced, say in Babylonia, among the Hittites, as well as in Egypt, given continuity of effort and stability of settlement, there we may look for theorizing about the origin of alphabets. The whole subject is fully treated in a compressed form by Mr. Clodd in his *Story of the Alphabet*, issued by Newnes as a marvellous shilling's worth."



Mr. F. C. E. Griffin, of Gorsty Hayes Manor House, Tettenhall, writes: "In the parish church of Somerton, near Bury St. Edmunds, Suffolk, the Rector and I came across what appears to me an unusual arrangement of two piscinæ on one wall quite near together. The enclosed photograph is the best I could procure. Both were covered with plaster



and filled with rubbish. The one near the altar appears to be earlier than the one nearer the west. The latter communicates with the south aisle through a 2 feet thick wall, and finishes on the aisle side with Early English shafts with capitals and bases which, unfortunately, have been much mutilated; and the one side (the westernmost) is sloped

as if to serve as a squint as well as piscina. Both are furnished with the usual drain. The easternmost has had part of the basin or drain projecting, but the projecting part has been hacked off. Sufficient is left to show the drain. The larger, westernmost, piscina has a fluted drain. The church is of flint, and chiefly Early English in date, but fifteenth century tracery has been inserted in the windows.

"I shall be glad to know if any other specimens of a like arrangement have come under your notice."



The revival a few weeks ago in Buckingham of the ancient custom of ringing the curfew bell is a reminder that this picturesque relic of Norman England still survives in more than thirty towns and cities throughout the country. At some of these the bell is rung at certain stated periods only. Thus, at Pershore, in Worcestershire, the curfew is only heard between November 5 and Candlemas, and at Brackley Church from Michaelmas to Lady Day only, while its original significance is, of course, entirely a thing of the past. "The knell of parting day" is—or was until recently—still tolled from Canterbury Cathedral, and from the Church of St. Nicholas, Bristol, every evening. By a code of instructions dated 1481 the suffragan of the Bristol diocese was directed "to ring curfew with one bell at IX. of the clock."



The session of the Bibliographical Society opened on Monday, October 15, when Mr. H. R. Plomer gave "Notices of English Printers in the City Records." The other meetings before Christmas will be on November 19, when a paper by Mr. A. W. Pollard, entitled "Some Notes on the History of Book Illustration in England," will be read, and on December 17, the annual meeting, to be followed by an ordinary meeting, when Mr. G. F. Barwick will discourse on "An Edition of Ptolemy bound for Mary, Queen of Scots." Mr. John Macfarlane's long-promised monograph on "Antoine Vêrard" has just been issued to members.



The sounds of bibliographical battle reach us from Scotland. The subject in dispute between Mr. George Neilson and Mr. J. T. T.

Brown is the authorship of Barbour's *Bruce*; and the discussion, whether regarded in a literary, historical, or merely philological, light, must be matter of keen interest to antiquaries—and not Scottish antiquaries only, for the work of the Aberdeen Archdeacon has occasioned much debate in England and Germany as well as in the poet's own country. The issues raised will be sufficiently broad, for Mr. J. T. T. Brown's proposition involves no less a doctrine than that *The Bruce*, as we now have it, is practically not Barbour's, but a work with all its being rearranged through editorial modification towards the close of the fifteenth century. In particular the new view will maintain that to this rehandling is due the fact of *The Bruce* incorporating hundreds of lines from a poem (in the *Bruce* metre and style) known as *The Buik of Alexander*, which, according to the colophon of the unique print of it, was written in 1438. This conclusion also bases itself on features of *The Bruce* impossible, according to Mr. Brown, for John Barbour's time. On the other hand, there are grave obstacles in the way of such a theory in respect not only of points in vocabulary and versification, but also of the numerous specific, historical references to Barbour's poem from 1376 onward. *The Bruce* itself refers unequivocally to the Alexander story told in *The Buik* and in the French *Foray of Gaderis* (*Fuerre de Gadres*), and *Vows of the Peacock* (*Vœux du Paon*), of which *The Buik* is a translation. Hence the view laid before the Philological Society in London in June last by Mr. George Neilson, that *The Buik*, from its incessant display of similarities and identities of diction, style, and verse with *The Bruce*, must have been written by Barbour himself, and that the colophon date 1438 is either an error or merely denotes the year in which the scribe copied the work. But we must wait the explicit enunciation of both views—the latter maintaining that *The Bruce* is what it has always been thought to be—a fact of 1376, in every sense historical, though undoubtedly influenced by French romance in minor respects, the former assigning it a place as an effective product largely of the late fifteenth century, and practically of no more historical worth than *The Wallace*, known as Blind Harry's. So historians and

philologists will have the question to answer with the aid of Mr. Brown's *The Wallace and the Bruce Restudied* now being published at Bonn, and issued for Britain by Messrs. Morison, of Glasgow, and Mr. Neilson's *John Barbour, Poet and Translator*, which is being brought out by Messrs. Kegan Paul, Trench, Trübner, and Co. There can be no paltering with a question so radical. Probably the answer will be prompt, and of the two propositions one or other must pass into the limbo of paradox.

At the sale of the late Mr. Andrew Tuer's collection of horn-books last summer, Mr. Elkins Mathews, of Vigo Street, secured upwards of a hundred real horns, which he has had made up from an old Elizabethan example. This strictly limited edition will be on sale at the beginning of this month. The edition contains the usual printed matter found in horn-books, viz., the alphabet, numerals, invocation, and Lord's Prayer. The backs are of plain oak, with a hole in the handle to facilitate suspension from a girdle.

Professor Arber, whose great services to English literature and bibliography are warmly recognised by all students and scholars, is about to embark on a fresh undertaking, viz., a reproduction of the Term Catalogues for the years 1668-1709 from the rare quarterly lists issued by the booksellers of London. The work will be in two massive volumes, and will be issued by subscription. The thoroughness and accuracy of all Professor Arber's editorial work are so universally recognised, and the value of the proposed reprint will be so great to all students of our literature, that we cannot doubt that the subscription list will be speedily filled.

The Chaucer memorial window in St. Saviour's Collegiate Church, Southwark, was unveiled by the Poet Laureate on Thursday, October 25. The portrait of Chaucer appears in the upper part of the light, and below are shown "The Canterbury Pilgrims starting from the Tabard Inn in the Borough for their journey to the Shrine of St. Thomas of Canterbury." Besides this window there

is another in course of preparation in memory of Cruden. Four windows will then remain to be placed in position as perpetual reminders of the connection of Goldsmith, Gower, Johnson, Sacheverell, with the church and parish.



There are many ancient customs in the City which are religiously maintained to-day, and among them is the payment of six horse-shoes, sixty-one nails, and two hatchets to the Sovereign for the possession of land in Shropshire and London. On October 10 this ceremony took place at the Law Courts in the Official Referee's Court, No. 1, before the Queen's Remembrancer, Master George Pollock. On the table were two small bundles of faggots, the large, ten-nailed horseshoes, and the finely-made nails, together with a shining steel hatchet and a bill hook, both with handles of rosewood. The Queen's Remembrancer briefly explained that the bill-hook and hatchet were the quit rent for land known as the Moors, in Shropshire, and the horseshoes and nails were for property known as the Forge in the parish of St. Clement Danes. He believed that no one knew exactly where the Moors or the Forge were really situated, but still the City went on paying.



The members of the Clifton Antiquarian Club visited the excavations at Caerwent on September 29, when Mr. Ashby explained what had recently been done. The large house known as the Central Court-house was first examined, and created considerable interest, as the plan of this building is almost unique in England. Its measurement is about 90 feet square, with an open courtyard 53 feet by 40 feet, with a stone gutter all round discharging into a stone drain. The ambulatory, 8 to 9 feet wide, surrounding this space, is paved with red tesserae, now in very good preservation, and was formerly covered by a veranda; this was evidently supported by ten columns of the usual Roman Doric order, as indicated by the dowel holes still visible, and some remains of the caps and bases, and portions of the pillars, which have been discovered. The foundations of small rooms arranged all round have been traced, as well as the hypocaust, and a latrine,

on the south side. To the north of this (House No. 5) some very important excavations are still in progress, the block of buildings being more extensive than either of those previously uncovered.



The article descriptive of the frescoes in Little Kimble Church which, by permission of the Rector, we quoted in our September number, was written by Mr. Clement O. Skilbeck.



All Souls' Day in Italy.

BY MISS E. C. VANSITTART.

"Our dead are never dead to us till we have forgotten them."



DEAD skies, short days, and cold winds unite to make November one of the gloomiest and most depressing months of our calendar, yet its opening day sounds the keynote of our Christian faith, "I believe in the communion of saints," not only the great names of martyrs, but the nameless ones of earth's children.

Pope Gregory IV., in 830, first set apart this day for the pious calling to mind "of all those saints and martyrs in whose honour no particular day is assigned." Later, in 993, at Cluny, November 2 was set apart by the Roman Church for the commemoration of the dead (All Souls' Day). Curious customs have gathered round this "day of the dead." It is interesting to note their forms and, in many cases, their origin in heathen practices prior to the Christian era, the more so as each year's advance in civilization flattens the picture by depriving it of one or more of its salient points.

In Rome, the home of picturesque traditions, the services of All Souls' Day were, till a few years ago, of the most fantastic nature. Certain churches possessed of subterranean crypts and burial-places, such as La Morte near the Ponte Sisto, S. Maria in Trastevere, and the Cappucini in the Piazza Barberini, were specially frequented by travellers from far and near. The narrow stairs leading to these charnel-houses were dimly lit by torches

of resinous odour; below, the decorations of candelabra, bas-reliefs, altars, and ceiling were entirely composed of the bones of the dead artistically joined together, while whole skeletons were ranged against the walls, holding in their fleshless hands slips of paper, on which were inscribed fragments of Holy Writ or familiar maxims, such as "Vanitas vanitatum," "Life is short, death is sure," and others of like import. In the flickering yellow light the skeletons appeared to move, their empty eyeballs to be endowed with sight, so as to fill the beholders with horror. Gregorovius, the German historian, who passed many years in Rome, in describing these funeral services, says he received such a deep impression from them as to tremble from head to foot, and one can quite realize the awe-striking sensation of being surrounded by thousands of bones and skulls once belonging to human beings who loved, suffered, spoke, and thought like ourselves.

In the crypt of the Cappucini the scene reached the height of sensational effect, for there the skeletons of the defunct monks were clothed in the brown frocks worn in life, a lighted taper was fixed in each bony hand, and a procession of living Capuchins, with cowls drawn over their heads, carrying a crucifix, and mournfully chanting, wound slowly through the dark arches. The long file of brethren, dimly seen through the varying clouds of dark torch or white incense smoke, formed a picture worthy of the fantastic brush of a Flemish painter; while the motionless brown-froaked figures standing against the walls seemed suddenly to resume life in the trembling light, and by their movements to be joining in the plaintive chant of the penitential psalms with their refrain, "Lord, have mercy upon us!"

Till within the last twenty years another strange relic of the past—probably a survival of the mediæval sacred drama—lingered in the portrayal of Bible scenes or of the martyrdom of popular saints, which took place on this day and in the octave following in the churches of La Morte and S. Maria in Trastevere, as well as in the cemeteries attached to the hospitals of S. Spirito in Sasso and S. Giovanni. A stage composed of boards with painted backgrounds was erected at the end of church or chapel, on

which, by means of life-size wax figures, were represented such scenes as Adam and Eve in the Garden of Eden, the Temptation, Fall, Flight into Egypt, Raising of Lazarus, and others, faithfully rendered down to the most trifling details, even to the gushing out of blood from the martyrs' wounds. There is on record a masterly representation of the martyrdom of S. Agnes, a popular Roman saint, given in 1853 by the Confraternity of La Morte in their church, when the figure of the girl martyr was so exquisitely modelled as to excite the deepest admiration.

The following year, however, this was outdone by Moses meeting Jethro in the Wilderness, rendered in S. Maria in Trastevere, where, Gregorovius tells us, rocks, palms, flocks of sheep, and tents were not lacking to complete the illusion.

In 1864 the cemetery of S. Giovanni was the scene of an extraordinary reproduction of an episode in the plague of 1590, and the charitable work of a holy man, named Camillo de Lellio. Groups of plague-stricken people lay on all sides: women gasping, children in dying agony, men whose faces were covered with purple spots and who were foaming at the mouth, while in their midst moved the saint, calm and serene, his face shining with divine compassion, comforting the dying, assisting the sick, imparting strength and consolation to all. On one side of the stage stood a board, on which was written: "It was a truly deplorable spectacle to see crowds of wretched sufferers dying in the streets and public piazzas; even the dampest cellars and stables and the great ruins of the Palace of the Cæsars became the tombs of the plague-stricken."

But the height of realism attained in 1823 in the cemetery of the Hospital of S. Spirito, when a scene from the Last Judgment was enacted, has never been surpassed. On a central pedestal stood a waxen angel, holding in his hand the trumpet whose blast was to awaken the dead out of their last sleep; the latter—the actual corpses of patients who had died in the hospital on the previous day—were placed on the edge of their open graves, as though about to rise again. The sight of these corpses awaiting burial must have been startling in the extreme, and we are not surprised to read that the public

was so impressed as to contribute largely for "Masses to be said for the liberation of their souls." The entrance from the street was decorated with tapestries and hangings, generally ragged and faded, mingled with cypress-boughs, and black banners bearing the blazon of death (a white skull and cross-bones). At the foot of the stage there always stood the *mandatore*, or head of the confraternity, enveloped in a long blue, red, white, or black robe, according to the society's colours, with his eyes only visible through two holes cut in the head-piece; his business was to rattle a tin box full of coppers, and in a plaintive tone to beg alms "per le anime sante benedette del purgatorio." Another *fratellone*, or brother, as the members of the confraternity were termed, sat at a small table, and in return for the coins thrown into a silver bowl provided for the purpose he distributed two leaflets to the contributors: one contained a description of the subject represented, and bore the signature of the "Provveditore dei Morti"; the other was an explanation thereof, and a pious meditation deduced therefrom. A crowd of beggars invariably stationed themselves round the door, the blind, lame, paralyzed and maimed displaying their infirmities by dragging themselves along on crippled limbs, waving their stumps, and rolling their sightless eyeballs, all joining in the chorus: "For the love of the poor dead, give us a trifle; we all have someone there; assist us, and the blessed souls in purgatory will keep trouble from you," thus touching the sensitive chord in every Italian heart on this day of universal mourning, and thereby reaping a rich harvest; for who could refuse to give a trifle when appealed to in the name of their beloved dead? The emotional *popolani*, thus adjured, would weep profusely, and shower coppers into the hands stretched out to receive them.

A kind of rivalry existed between the different confraternities as to which should produce the best annual representation. No expense was spared to gain this object; the most famous artists of the day were employed in modelling the figures and painting the scenery. The praises of the most successful show passed from mouth to mouth, correspondents of foreign news-sheets de-

scribed and commented on its minutest details, travellers noted down the particulars in their journals, and the triumphant confraternity prided itself upon its victory throughout the year. The people flocked in crowds to these dramas, often growing so enthusiastic and so carried away by excitement as to curse and swear at the executioner and his assistants in the scenes of martyrdom, and to appeal and pray to the saint with loud cries, as though the wax figures were living and real.

One old pagan custom still survives the decay of these sensational waxworks—that is, the eating of *fave* (beans) on November 2. The ancient Romans imagined that in some mysterious manner the souls of the departed took up their abode in the little black markings of the broad-bean blossom. This is maintained by Varro, Pliny, and others, though why the bean's fruit should be eaten in consequence no one has ever been able to explain. The traditional dried bean has now degenerated into a sweetmeat made of sugar and almonds, with which all confectioners' shops abound at this season, and which goes by the name of *fava dei morti* (bean of the dead).

Special varieties of sweets peculiar to this festival are met with in almost every part of Italy; thus, in Sardinia, they make *papassinos*, which are compounded of bruised almonds, nuts, and walnuts, mixed with sugar and grape-juice into a kind of stiff paste or pudding. On the night between All Saints and All Souls the sacristans of the different churches, having armed themselves with bells and baskets, go from door to door in their respective parishes, begging for "su mortu-mortu," and dried fruit, almonds, figs, *papassinos*, and bread, are put into their baskets. This strange harvest they faithfully divide amongst themselves, and partake of during the night while ringing the *a morte* chimes, when everyone sits down to sup off "sos maccarrones de sos mortos." A large dish of these is left on the table for the dead, who at midnight will glide in, and, having wandered round the board, depart satisfied with the mere smell of the food. This belief is universal, and it calls up the scene described by Homer in the eleventh book of the *Odyssey*, where the "spirits of the dead

that be departed, brides and youths unwed, and old men of many and evil days, and tender maidens with grief yet fresh at heart," "gathered round the trench dug by Ulysses, into which he poured a drink offering, sweet wine, and white meal."

Should no preparations have been made, the Sardinians believe the poor spirits will depart sighing. Forks are placed beside each plate, and in some places as many dishes are prepared as the family counts dead members, and the forks are laid across them; should the master of the house not take this precaution, the unseen dead would come during the night to beat him, and, in spite of his cries, his wife would be powerless to help him.

In other parts of Sardinia on All Souls' Day the wealthier class distribute to the poor *su pane ammodigadu* (small loaves made specially for the occasion with grape-juice instead of yeast), or they fill the bowls the parish beggars hand in at the door with peas stewed in bacon, in return for which alms they expect the recipients to pray for the souls of their beloved dead.

But strangest of all these superstitions is that which prevails in Sicily, and causes the night of All Saints to be looked forward to by Sicilian children almost as eagerly as our little ones look forward to Christmas, only in this case expectation is largely tempered by fear; for it is not a beneficent Santa Claus or a radiant "Christ-Kindchen" who here comes down at midnight to the children's bedsides and fills their stockings with gifts, but it is the dead who perform this office, rising from their graves for the purpose, and becoming commonplace thieves for the time being. On the vigil of All Souls their bodies quit the cemeteries, catacombs, or churches in which they sleep their last long sleep, and wander through the streets of the city, entering toy-shops and confectioners', whence they carry off sufficient spoils to reward their children, grandchildren, nephews, and nieces left in this world! The little ones firmly believe that for 364 days in the year the *morti* watch their behaviour, and on this fateful night the good will be rewarded, while the naughty will remain empty-handed, or perhaps receive orange-skins, cabbage-stalks, pebbles, or lumps of

charcoal! This belief pure and simple is shared by rich and poor alike.

On the previous day the little Sicilians devote themselves to preparing the *vessoi* (japanned iron trays), in anticipation of the nocturnal visitation; the preparations consist in covering the *vessoi* with a sheet of paper cut out as elaborately as possible. A rivalry exists as to who will produce the best work of art, though it is well known that the dead have no partiality, and that strict justice will be meted out to each little one. Scarcely does the neighbouring church ring out the nine strokes of *Ave Maria* than a feeling of awe steals over the children, and they gather more closely round mother or grandmother, who improves the occasion by remarking:

"Now, you must be quiet; we are going to recite the rosary for the poor dead."

"Will they come to-night?"

"Be quiet; how can I tell? I advise you, at any rate, to go to sleep as fast as you can; if they should find you awake, you will get no presents, and they will tickle your feet with their cold hands."

A shiver of terror thrills the children while the recitation of the rosary goes on. Outside the rain falls, the wind sighs mournfully, and the darkness is from time to time lit up by flashes of lightning—for this is usually the season of the autumn storms—and all tends to enhance the horror of the thought of the dead leaving their damp subterranean dwellings on such a night. Meanwhile, out in the street boys are heard shouting: "*Biati i morti! stasira c'i mittemre arreti i porti!*" ("Blessed are the dead! to-night we'll put them behind the door!"); this refers to a primitive and uncouth custom. During the afternoon these same boys scour the country, cutting down stalks of the Indian fig; these they tie to a cord and drag through the streets of the city in the early evening, and late at night fasten them securely against the doors of the houses, to the indignation of the housewives, who in the morning find their entrance encumbered by a pile of bedraggled, muddy rubbish. The monotonous murmur of the religious-minded ceases; the children go to sleep and dream of white phantoms passing through the window-chinks, their arms full of gifts; no fear of their not trying to sleep more soundly than usual to-night,

for who would keep his eyes open to call down the touch of cold spirit hands? While the little ones sleep the parents watch, and are busy placing the coveted gifts in the baskets or trays set ready by each bedside. At dawn the tired parents sleep, but the children wake. All cause for fear has vanished in the blessed light of day, and each white-robed figure leaps gaily out of bed to take possession of the tokens left by their nocturnal visitors. Thus, on the morning of All Souls there is rejoicing wherever a child's heart beats throughout the length and breadth of the island.

The so-called *morti* which crowd the confectioners' tables on November 2 consist of sweetmeats in varied forms and qualities, made in the semblance of crossbones, skulls, whole skeletons, souls in the flames of purgatory, angels' heads, coffins, etc., exquisite dainties worthy of an epicure's attention, composed of pine-seeds, almonds, honey, eggs, and butter. Rich and poor alike indulge as far as their means permit in this traditional fare, and gaily feast off the emblems of death. At the same time, they do not omit ere retiring to rest to spread a table for the dead, with lamps or candles burning in the centre. No living soul may partake of the viands here displayed; they are reserved for the dead, who on this night will revisit their former homes—surely a continuance of the old Latin *silicernium*, or funeral banquet given by the survivors in honour of the departed? Earlier still in the world's history we have the Egyptians and Assyrians laying out plates of eatables for their dead.

Mysticism, however, required something deeper and more spiritual. Not even the regulation Masses *pro defunctis* were sufficient to satisfy this want; something more personal, more individual, was required, and hence sprang the *novena*, another characteristic of the Sicilian commemoration of the departed. This special form of devotion, repeated during nine consecutive days (whence its name), is very common, from the Christmas *novena*, with its ancient *cornamusa*, to the every-day *novena*, accompanied by violins, harps, guitars, and the *azzarino* (a steel triangle struck by an iron rod). To all these was added that for the dead, and this has become a popular

institution. Few are those who have not a *novena* sung for the souls of their beloved ones, for which they pay the annual sum of twenty-five *centesimi* ($2\frac{1}{2}$ d.)—not much indeed, but always something. The *novenari* are blind, as a rule, though able-bodied youths are often tempted to take up the profession, finding it easier to gain a living by singing and playing than by settling to more laborious, even if more lucrative, work. This class of *novenari* has rather spoilt the classical, old-world *novena*, which used to be based on a few melancholy notes.

In the large towns most of these primitive customs have been swept away in the great flowing tide of advancing civilization, which bears off much of past darkness and superstition, but also much of poetry and childlike faith. One universal custom, however, survives in full force, and is never likely to die out among the warm-hearted children of the South, and that is the pilgrimage made by rich and poor alike to the Campo Santo on All Saints' and All Souls' Day. From early morning to sunset a continuous stream of carriages, public and private, and endless files of pedestrians crowd the usually deserted roads leading to the cemetery, lending an unwonted animation to these generally silent byways. So great is the throng on these days that special regulations are laid down by the municipality, and announced previously in the papers, limiting the ordinary traffic to certain roads which do not interfere with this stream of pilgrims. There is no one "so young or so poor in the great wealth of souls" who has not accompanied a dear one to the Campo Santo some time or other, and who does not return there to-day carrying flowers or a few drops of oil to feed the little lamp-wick which flickers throughout the night on the humble grave. The mists of November have caused the last roses to drop their leaves, and have paled the brilliant colours of the chrysanthemums, those sad "passional" flowers which diffuse their pungent perfume on the still air; a pearly-gray sky looks down on the great necropolis, whose silence, usually so profound amid the tall cypresses, with pointed tips swaying gently in the breeze, is to-day strangely broken by the murmur of voices and the shuffling of many feet, for on this *fiesta dei morti* all strive

to pay a visit to the sod which covers the handful of dust once a living, sentient being dear to the mourner. Some go as a pious duty, others to be seen, yet more because it is the thing to do on that day; but once in the crowd, the atmosphere of the place acts beneficently on the proud and hard-hearted, as they remember one or another who has had a softening influence on their past.

The rich arrive in their carriages, bringing exquisite wreaths and floral tributes, the poor on foot; and most touching it is to see the latter: men bowed down under the weight of a heavy iron cross, borne on their shoulders from the distant quarters of the Prati or Tistaccio; women carrying pots of flowers carefully tended, candles, or little oil-lamps, whose cost has been laid aside, sold by soldo, at the price of self-denial. There is something pathetic in watching these toil-worn sons and daughters of the people moving straight to the lowly mounds where they have laid their dear ones; kneeling down, they pray long and fervently, hot tears dropping on their hard brown hands, which smooth the earth with such tender touches. To weep for the dead is sad, but sadder still would it be to find no tears to shed on their graves. On this day it is the dead who irresistibly attract the living; for the festival of *Tutti Morti* wakens slumbering pain to life again; memories well-nigh effaced grow green once more by virtue of this general commemoration, the bond of common impulse unites the vast black-robed crowds assembled here; high and low, prince and pauper, all have tender memories, hallowed associations, connected with this spot. Each modest hillock has its wreath or cross of fresh flowers, laid there by loving hands; the graves disappear beneath their bulk, and from afar those scattered blossoms produce the effect of an immense perfumed garden.

As daylight wanes we turn our backs with the crowds on the narrow paths and numerous monuments, where the black shadows of guardian cypresses fall dark and heavy, blotting out the forms of wreath and cross, their sweet odour mingling with the dank smell of rotting vegetation, and the little twinkling lamps lit on each grave burn brighter by contrast, till, as the night wears

on, they too gradually go out, and God's acre is left to another year of silence and isolation.



Notes on some Kentish Churches.

By J. RUSSELL LARKBY.

ST. MARY CRAY.

THE church at St. Mary Cray is externally quite killed by its surroundings; its neighbours—factories and railways—unpleasant and commonplace at all times, are doubly so when compared with the quiet time-stained building which for centuries has raised its upward-pointing head in the once peaceful valley of the Cray. Within its walls reigns an almost unbroken stillness; the rumble of passing trains is strangely hushed, like the first low murmurings of some great unseen organ, and one listens in a state of expectancy for the opening bars of a celestial music. But in vain; the rumble dies away and merges imperceptibly into the silence of the place, and nothing strikes the ear save those occasional eerie creaks and groans to be heard in every ancient church throughout the land.

In the village itself things are entirely different. No quietness is to be found here; the enormous quantities of fruit grown in the district attract to the place hordes of uncleanly pickers who satisfactorily dispose of any simplicity the village might otherwise have had. In the High Street the houses are huddled together in not unpicturesque groups, at the back of which the River Cray finds for itself a winding and uncared-for channel. This river, which gives name to the several villages collectively known as the "Crays," has of late years considerably diminished in volume, and the days of its existence would seem to be numbered. It is only fair to add, however, that what it has lost in volume it has amply made up for in general offensiveness, and locally the "purification of the Cray" is a burning question, and one crying aloud for speedy solution.

The church at the extreme end of the village, and only just standing in the parish, has the common dedication of St. Mary. Architecturally its style is Early English,

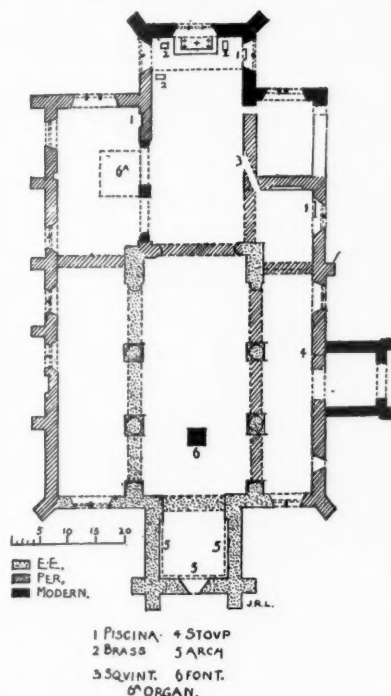


FIG. 1.

and Perpendicular, with less than usual of modern restoration. A reference to the plan, Fig. 1, will show the arrangement and styles of the building.

The chancel is very uninteresting, and with the exception of a plain and large pointed piscina in the south wall, nothing of the original work remains. The two brasses shown in the plan have but little interest, being late in the sixteenth century, and the only fair brass in the church is that shown at Fig. 2 to Richard Avem and his three wives. Its inscription is:

Of yō charitie pray for ye soulis of Richard Avem and Olive, Agnes | and Elynor his wyff ye which deceased ye xxv day of July ye yer | of o' lord m^cviii on whose soulis ihū have mcy Amen.

Near the chancel arch are two brasses with effigies, one to Richard Greenwood, dated 1773—the latest known engraved brass. As might be expected, it shows all the vulgar taste usually associated with the eighteenth century, and the skull and cross-bones are displayed with evident satisfaction, notwithstanding that such emblems are as un-Christianlike as they are hideous. The inscription sets forth the varied virtues of the deceased in such pompous and affected language, that one turns with a positive sense of relief to the simple inscription of the Avem brass.

Considerable alteration was made in the church during Perpendicular times, the chancel arch being all of that period, and remarkably good in general effect. During the latter part of the fifteenth century, too, the south chapel was either entirely reconstructed, or added, and in modern times this portion of the church has been further lengthened by the erection of a vestry. Its east window is well calculated to raise a smile, if one can forget that here, at all events, every known canon of architectural taste has been ruthlessly outraged. In the east wall of the chapel remains the outline of a two-light Perpendicular window, but it is now partially obscured by a good seventeenth-century alabaster tomb to a Margaret Crewes. On the lower shield the original tinctures of the arms still remain: argent, a chevron gules



FIG. 2.

between nine cloves (?) azure three, three and three.

A squint of Perpendicular date bears from this chapel to the high altar. In the south

wall of the chapel, which has now no altar, is a trefoil-headed Perpendicular piscina with a much-damaged basin.

The view of the church from this point is distinctly good, and an idea of its real beauty is conveyed by Fig. 3. The pier seen in the sketch is very massive, and curiously enough, the high-pitched roof of the south aisle ends at this point. From this it may be just possible that the chapel roof was carried up to a pointed termination.



FIG. 3.

The pier, as will be seen by the trefoil-headed chamfer, has been considerably mutilated. On the west the chapel is divided from the south aisle by a very good oak screen, some detail of which is shown at Fig. 4. The uncommon arrangement of the cusps of the door-head is very pleasing, and on the ground produces a light and artistic effect. Unfortunately, the work has been given a coat of sickly-brown paint, with most disastrous results.

Crossing to the north, through the two modern arches shown in the sketch plan, the Lady Chapel is reached, but beyond

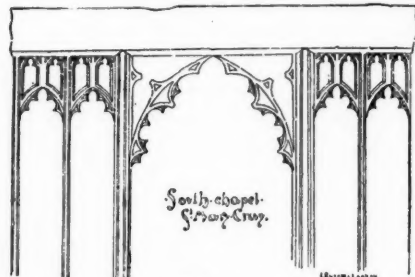


FIG. 4.

the Perpendicular piscina shown at Fig. 5 it has little interest. This is one of the best remaining Perpendicular specimens in the district, and it is significant that more care was spent on its construction than on the piscina near the high altar. The chapel has two ancient oak beams resting on plain stone corbels, evidently showing the original and lower spring of the roof.

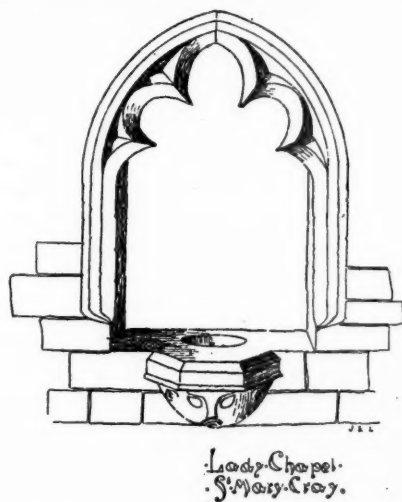


FIG. 5.

Coming to the nave, which, with the exception of the windows and font, is practically unrestored, it will be found that the

north arcade of three bays is Early English, and a very simple example of that style. The section of the arch is shown at Fig. 6, letter A, and the work is very similar to the Early English portions of the chancel at St. Paul's Cray illustrated in a former paper of this series.

At the west end of the north aisle is the only early window in the church, and even

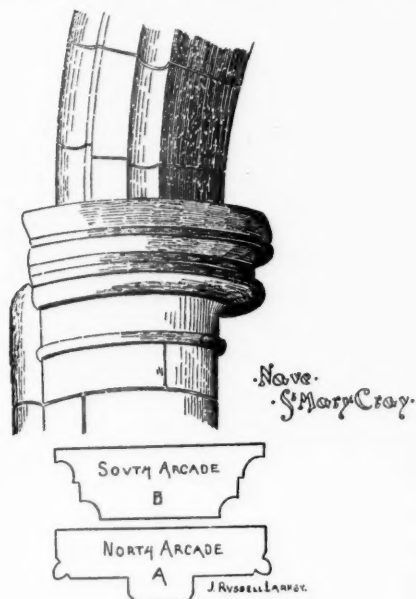


FIG. 6.

this is very imperfect. The arch is acutely pointed, and the interior boldly filleted hood mould terminates in human heads. It is probably Early English, but the modern mullions give no idea as to the original form of the tracery.

To the south arcade a little attention must be given, especially to the arch moulds, which differ very materially from the north. This, it will be seen by the section on Fig. 6, letter B, is quite devoid of any Early English feeling, being, in fact, more like Perpendicular work; and to this period, in the absence of any documentary evidence it must be confessed, I am inclined to assign it.

The capitals of both north and south

arcades are good examples of Early English ring-moulding.

The nave and west walls are at present covered with very doubtful modern frescoes, and these the Vicar, with commendable energy, proposes to remove, and so expose to view the plain masonry beneath; a thing very much to be desired, as nothing so mars the interior dignity of any building as indifferently executed fresco work, even when in the last stage of obliteration, as at St. Mary Cray.

In passing, it may be noticed that the north and south aisles of the church vary in width. The north, of 11 feet, would appear to be the width originally intended, as at its west end is the only early window in the church.

A somewhat pleasing effect is produced by the unequal span of the nave arches, two of 10 feet and one of 7 feet.

Of the small western tower little need be said, except to note the deeply splayed lancet and the outline of an arch on each of its three walls.

I am indebted to the kindness of the Rev. E. Ball for permission to publish the following extracts from the parish registers:

The Register booke of Saint marre Cray in the countie of Kent. Provided by Nicholas Birdoft and John Tonbridge churchwardens for the year of our Lord 1602 and in the four and fortitie of her Majesty's most happie reign September 29. John Manninge Clarke.

Here follow a few undecipherable entries from an earlier register:

1755.—A poor strolling woman name unknown. December 6th. Total burials 21.

1757.—A beggar's little boy name unknown. May 9. Total burials 18.

1779.—An unknown vagrant woman said to be Scotch and brought from Hockenden.

1781.—Age 50. John Mills from the Red Lion Reynell cut his own throat.

1782.—Age 26. John Waghorn hung himself in London and brot here because he had lived here and his wife was still here.

Apparently these burials were made in consecrated ground, but how they are to be reconciled with the Rubric of the Office one is at a loss to understand.

1784, 4th month.—William of Capt. Hall and Millicent his wife, a fit under inoculation but the small pox had not broke out.

1785.—Ralph West being ill, was brought here for the air; he survived about a fortnight.

Those who know St. Mary Cray will appreciate the subtle humour of this entry.

At the end of the register is written the following :

THE ACCOUNT OF WILLIAM SYAMON, CHURCHWDN.
THE 20 AUG. 1633.

	£	s.	d.
Due to William Syamon for last years account	09	14	08
Pd Thomas Collins his bill with other things as may appear	09	13	09
Pd Roger Caridy as per bill	01	11	08
Pd the Smythes bill	00	15	04
Pd for bell ropes	00	09	06
Pd for three flox heads	00	03	00
Pd Martin bill	01	06	06
Some of payments	23	14	05
Received on account (?)	17	06	04
Amount due to William Syamon, Churchwarden	06	08	01



Quarterly Notes on Roman Britain.

BY F. HAVERFIELD, M.A., F.S.A.

No. XXXII.

EXCAVATION has flourished exceedingly during the past summer. Our archaeologists, like our soldiers, have been demonstrating more clearly than usual the importance of trenches and the value of the spade, and very interesting results have been thereby secured in many parts of England. I have visited nearly all these excavations. In some I have taken active part, and I believe that I am able to give as complete an account of them as the purpose of these Quarterly Notes demand. On the other hand, I have few chance discoveries to record, and I fear that many such are passing unregistered or are waiting unduly long for publication. With the results of the excavations to describe, my material is, however, abundant, and I propose to divide my account of the summer's work into two articles, as I did last year.

THE SOUTH.—I commence, as usual, south of the Thames, and I may first state that the inscribed fragment from Dorchester mentioned

in my last article has been definitely identified by Mr. C. H. Read as English, and not Roman.

At Worthing, in Sussex, part of a hypocaust and some Roman pottery were found in June while Chapel Road, between the Public Library and Stoke Abbot Road, was being widened. The hypocaust plainly indicates a "villa" or house of some sort. I have not heard whether any more of it has been unearthed, or the discovery in any way followed up. Roman burials have been found on several occasions in Worthing.

RICHBOROUGH.—The trustees of the Roman fort at Richborough, the ancient Rutupiae, instituted last July the first section of the complete excavation of that important site. The work was entrusted to Mr. J. Garstang, and comprised an examination of the walls and gateways and a re-examination of the unique platform of concrete in the centre of the fort. The results obtained were of great interest, particularly in respect to the concrete platform. This platform, with its curious cruciform top, has caused much wonder and been explained in many ways. It used to be considered a Christian church. More recently an old guess that it formed the foundation to a "pharos," has come into favour. Mr. Garstang has shown that it was not well enough known before. He has discovered marble fragments overlooked largely by previous explorers, and has thrown light, even if he has not yet illumined all obscurities. It appears that the outer edge of the platform on its four sides was occupied by an open cloister or colonnade, faced in white marble and enclosing the basement of some edifice of which the platform was the foundation. What this structure was is still doubtful. The great size and strength of the concrete platform suggests a lofty and ponderous tower. But if this tower was of concrete or masonry, we should expect its fragments to cover the ground at its base, and of this there is no indication whatever. And if it was a wooden structure, with a beacon-fire at the top, we should expect some marks in the concrete where the wooden beams were fixed; and of this again there is no indication whatsoever. There is, therefore, some plausibility in a theory tentatively advanced by Mr. Garstang, that the platform marks an intention of building which was

never completed. Some further investigation is needed to settle some still doubtful points, and, till that has been made, theories are best held back. Two small inscribed objects were found. One is a bit of marble with the letters AVIT, apparently the end of an inscription, and the end perhaps of some such phrase as *opus consummavit*. If the rest of the inscription could be found, it would probably solve the whole puzzle of the platform. The other is a silver ingot, in weight about one pound (Roman), shaped like the head of a double-bladed axe, and inscribed,

EXOFFI
ISATIS ;

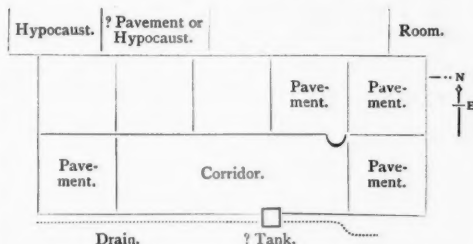
that is, *ex officina Isatis*. The name may be the genitive of Isas, which occurs once or twice in Gaul, or perhaps of Isaac. At least we know of a fourth-century personage whose name in the nominative seems to have been Isaac, and in the genitive Isatis. The ingot closely resembles several others of similar weight and metal found in various parts of the Empire, and all referable to the fourth century. There are several references in the literature and laws of that period to payments in "pounds of silver," and I imagine that these ingots are specimens of such "pounds." Whether the moneyer was a private dealer or a Government official, I will not pronounce. Altogether the Richborough excavations have been most successful, and archaeologists owe many thanks to the trustees and to their skilful excavator, Mr. Garstang. It is to be hoped that the work thus well begun may be equally well continued. I may here express my thanks to Canon Routledge, one of the trustees, for allowing me a sight of the interesting ingot. With commendable rapidity, Mr. Garstang has already passed through the press a brief illustrated report of his work (*Archæologia Cantiana*, vol. xxiv.).

SILCHESTER.—The excavations at Silchester have been directed this year to the examination of that part of the Romano-British town which is near the North Gateway. Several houses have been found which show in general the ordinary features of corridor or courtyard. Among individual objects the most noteworthy is a hoard of iron tools, including several field anvils, some large and interesting padlocks, a cobbler's "last" (if

that be the correct term), some javelin-heads, etc. These were discovered along with two unbroken jars, and a steelyard weight in the shape of a Bacchante's head, scattered through the filling of a well for a stratum of about 5 feet. Why they were put in and how they came to be in so scattered a position I do not know. Another find of much interest is part of a wooden ladder which had been used in some well (as it would seem) and buried there by a fall of earth. At the moment of writing the excavations are still in progress.

LONDON.—Some search has been made under the old City Wall at Cripplegate, to determine whether any traces remained of a Roman bastion under the existing medieval bastion. The result is said to have been to reveal 7 feet of pure Roman bastion.

BRISTOL.—At Brislington, near Bristol, the remains of the Roman villa mentioned in my last article have been further examined. The plan appears to have been somewhat of the kind shown in the annexed figure, which I give, not as authoritative, but as the best I can procure. It is obviously incomplete, but



seems to show a corridor house of an ordinary type. Parts of two mosaic pavements have been taken up and removed to the Bristol Museum. The finds in the house are of the usual kinds, but are said not to include "Samian." The coins range, as in many other villas, from *circa* A.D. 260-360. A short account of the "villa," without a plan, has been issued by Mr. W. R. Barker, of Redland, Bristol.

I may mention here that the articles—coins, pottery, etc.—found in 1899 at Sea Mills have been purchased by the Bristol Museum, and described by Mr. J. E. Pritchard in the "Proceedings" of the Clifton Antiquarian

Club, iv. 260. The coins are one each of Augustus, Trajan, Allectus (all bronze), and a "Consular" denarius.

CAERWENT.—At Caerwent the excavations commenced last year have been duly continued this season, principally under the charge of Mr. Thomas Ashby. The building with a central peristyle—it is not a "court-yard" house of the Romano-British type—has been more fully explored, and other buildings examined in whole or part. Many features in these are puzzling, especially the variations in level, which suggest that what is now a fairly flat hill-top must in Roman times have been very diversified. Among the smaller finds are two tiny fragments of inscriptions, much pottery, some coins, wall-plaster, etc., and some iron slag, supposed to indicate some kind of working in that metal. The excavations will, I hear, be continued next year, and certainly they deserve to be continued.

Further west, at Cardiff Castle, the removal of the great earthen rampart on the east and north sides of the Outer Ward has revealed plain traces of a Roman fort, and indeed probably of two forts. The work has been proceeding for three years, and has now reached, not perhaps its archaeological conclusion, but at any rate a very interesting position. I must, however, keep these and similar discoveries at Gelligaer till my next article.

CHRIST CHURCH,
October 15, 1900.



Neolithic Man: His Ideas and their Evidences.

BY REV. H. J. DUKINFIELD ASTLEY, M.A.

THE subject embraced by our title is a vast one, and has been in its totality fully and ably dealt with, as regards neolithic man in Europe, in the exhaustive works of Lord Avebury, Sir John Evans, Professor Boyd-Dawkins, Dr. Munro, Dr. Montelius, Windle, Joly, and other antiquaries; and as regards his modern representatives, by all writers on

present-day savage life, of whom we may specially mention the late Miss Kingsley for the negroes of West Africa, and Messrs. Spencer and Gillen, whose recently-published volume on "The Native Tribes of Central Australia" is most valuable for the flood of light it throws on the conditions of human life in neolithic times, irrespective of the particular race or races comprised in that designation.

Within the limits of a paper the writer can naturally only deal with the subject in its general outlines, referring the reader for details to the works of the authors specified. Our endeavour will be, within the limits prescribed, to give a conspectus of what we may reasonably suppose to have been the condition of neolithic man in Europe, especially in our islands, from the evidences furnished by his remains, and from a comparison with those races, particularly the Australians, which are now in, or are just emerging from, the neolithic stage of culture. We shall at the same time ask the reader to dispense on this occasion with detailed proofs and references, and to believe that no conclusion is arrived at without a due consideration of all the facts involved, and by so doing we shall be enabled to render our picture more graphic and life-like than it might otherwise be.

What, then, was neolithic man like in his social arrangements, his home and family life, his method of conducting war and the chase? Had he any ideas that reached beyond the mere endeavour to maintain this present earthly existence, any that can be called in the lowest and most rudimentary sense religious? In treating of the subject we shall not be able to keep these several departments altogether distinct; they unavoidably intermingle and overlap one with another.

When we speak of the "Neolithic Age," we mean that stage in man's evolutionary progress from savagery and barbarism to civilization, which is marked by the fabrication and use of polished stone implements, tools, and weapons. The three stages, omitting subdivisions, have been thus co-ordinated by a writer in the *Encyclopædia Britannica*, ninth edition: "The Stone Age is that of savagery, the Bronze Age is that of barbarism, the Iron Age is that of civilization."

Of these, the first two are prehistoric; with the third history begins.

Leaving on one side the Eolithic and Palæolithic divisions of the Stone Age, which go back to a time when the habitable surface of the globe and the human race itself were very differently constituted to anything subsequently seen, we may affirm that all the existing races of men have at one time or another passed through the neolithic stage, which in some quarters reaches back at the very least more than 20,000 years, while in others we find it still existing to-day. No particular race, so far as our evidences go, emerged from it save by contact with some other race which had attained to the use of metals—first copper, then bronze, then iron. It stands to reason, however, that there must have been some one or more race or races who passed from the age of stone to the age of metal, so to say, *proprio motu*, in all probability from the accidental discovery of metallic ores near the surface of the soil or in the beds of rivers, after which the discovery of some rude method of separating the metal from the ore, and so utilizing it, would not be long in following. These various rude and primitive methods of smelting were learnedly discussed in a recent paper by Mr. W. Gowland, F.S.A., in *Archæologia*, vol. lvi., pp. 267-322.

This discovery would most probably take place in the uplands of Asia, or in the valleys of the Nile and Euphrates, but there is no recorded history of it. Hebrew legend makes Tubal Cain the "instructor of every artificer in brass and iron," and Greek and Roman mythology make the primeval smith Hephæstus, or Vulcan (the latter name being, according to some philologists, derived from the tradition of Tubal Cain), a son of the gods. But this is a digression.

Egyptians and Babylonians, Greeks and Romans, had left this age far behind in the earliest dawn of history. Its memory survived only in mythology and folklore, and in the use of stone tools in certain religious ceremonials, long after the meaning of the use had been forgotten. For example, in Egypt stone tools were employed in the embalming of the dead, and in certain sacrifices at Rome the priests were accustomed to use stone knives throughout the

pagan period. A relic of this ceremonial use of tools sanctioned by immemorial custom is to be found in the story of Moses—*e.g.*, when Zipporah circumcised her sons, it is stated that she employed a stone knife for the purpose; again, it is recorded that when Joshua caused the people to be circumcised, "knives of flint" or "stone knives" were employed; and, indeed, a stone knife was for long the correct ceremonial instrument to use in circumcision among the Israelites.

In Northern and Central Europe the age of stone passed away through the invasion of the Celtic races, about 1500 B.C.; while in Gaul and Britain, whither the neolithic peoples were driven, it lingered on for fully 500 years more, and in out-lying localities longer still. In these countries it passed away when the Celtic races were in their turn pressed westwards by the advancing hosts of Teutons, who steadily invaded Europe during the eighth and seventh centuries B.C. These Celtic invaders reached Gaul and Britain in two great streams: first, the Goidhels, the ancestors of the Gaelic and Erse branch of the race; second, the Cymri, the ancestors of the Bretons and Welsh. These, pressed from behind, steadily drove the neolithic peoples before them. Thus, the oldest strata of the population of Europe are to be sought in the North and West. This is strikingly exemplified in our own islands. The palæolithic inhabitants in all probability died out. In their day the continent of Europe extended far to the West, and the climate and conditions of life were totally different to that of any subsequent period. But from the commencement of the Neolithic Age the condition of things as regards configuration of land and sea, climate, etc.—allowance being made for the natural wear and tear of centuries, the improvements brought about by the draining of the huge morasses, and the disappearance to a large extent of the great forests—was almost as we find it to-day.

Bearing this law in mind, we shall find that just as the Teutonic invaders of later times drove the Romanized Britons of the Cymric branch into Wales, Cornwall, and Strathclyde, so the Cymri had previously driven the Gaels of the Goidhelic branch into the mountain fastnesses of the Highlands

and Western Islands of Scotland, and the Gaels had likewise driven the neolithic people northward and westward before them. These latter were in Europe of Ugrian or Finnish stock; the Lapps and Finns of Sweden, and the Basques or Iberians of Spain and France, are their present-day descendants on the Continent; while in our islands their racial type largely survives, unswamped by the Celtic and Teutonic floods. It may be best seen in the southern parts of Wales and the bordering counties (the home of the Silures of Tacitus), and in the western districts of Scotland, and may be clearly distinguished in the physique of many a so-called Welshman and Highlander, whose short, squat figure, long head, and dark hair and eyes betray his descent from neolithic—*i.e.*, Iberian—ancestors.

Flint and other stone implements belonging to the Neolithic Age are found the wide world over, and in days before comparative anthropology was understood were regarded with much superstitious reverence. Sometimes they were supposed to be "thunder-stones," sometimes relics of the fairies, who themselves, under the name of the "little people," are the survivals in folklore and popular legend of the dim recollection of the neolithic peoples by the races who succeeded them, and who, by the superiority which the knowledge of metals gave them, drove the wielders of stone weapons before them and possessed their lands; hence the horror which the "little people" have of iron or any metal, and the hanging up of a horseshoe before the door of a house to secure good luck, and as the sure avorter of the wiles and machinations of the fairies. In Scotland flint arrow-heads are known to this day among the people as "elfin shots" or "fairy darts," and in Sweden and other countries they have been supposed to possess medicinal virtue, especially in the case of sick cattle. Their use as amulets is also universal.

The question before us is this, What were these neolithic people like in their ideas and modes of life? and the answer is found not only in the study of their remains, but may to a very large extent be assisted by a comparison of these remains with the customs and habits of peoples still existing in the

same or a very similar stage of culture, for, as the late General Pitt-Rivers—whose loss will ever be felt in the regions of comparative archæology and anthropology—was wont to remark, "the modern savage presents us with a traditional portrait of primeval man, rather than with a photograph." It will be our endeavour to pursue this line of inquiry in the remainder of this paper, and in so doing we shall be carrying the subject a little further than it has been carried yet by Professor Boyd-Dawkins and other investigators.

The remains of neolithic man in Europe, apart from polished flint and other stone implements discovered in various scattered localities, are to be found in the lake-dwellings of Switzerland, the crannogs of Scotland and Ireland (premising that both these modes of habitation survived into the Bronze and Iron Ages, and we have only to do with the *earlier* as distinguished from the *later* examples), the galleried graves of Scandinavia, the kitchen-middens of Denmark and Northern Europe, and the long barrows, dolmens, and caves of Derbyshire and other localities.

(To be concluded.)



Fishwick's "History of Preston."*

FOLONEL FISHWICK long ago won his spurs as a Lancashire historian. This fine volume on Preston will well sustain his reputation. A good deal has been already printed about the town of Preston, and particularly about its gilds, but it remained for Colonel Fishwick to be the first to give any true account of the great parish of Preston, which includes within its limits the townships and hamlets (all of at least Saxon

* *The History of the Parish of Preston, etc.* By Lieut.-Colonel Fishwick, F.S.A. Many illustrations. Rochdale: James Clegg; and London: Elliot Stock, 1900. Demy 4to., pp. 484. Price 27s. 6d. 300 copies.

age) of Ashton, Barton, Broughton, Brockholes, Cottam, Elston, Fishwick, Grimsargh, Haighton, Ingol, Lea, Preston, and Ribbles-ton, and covers an area of upwards of 16,000 acres.

In the twenty-fifth volume of the *Antiquary* (June, 1892) we reviewed Mr. Tom C. Smith's *Records of the Parish Church of Preston*, and on that occasion gave an illustration of the remarkable and rudely executed brass of Alderman Bushell (1623), a great

church was most unhappily completely demolished, and a successor erected in 1853-55. It is therefore of special interest to find in these pages a good reproduction of a view of the former church, which was drawn about ten years before its destruction.

The best part of this handsome volume, inasmuch as so much has been already written about the town and church of Preston proper, is the account of the subsidiary churches or chapels, and of the old families, and the



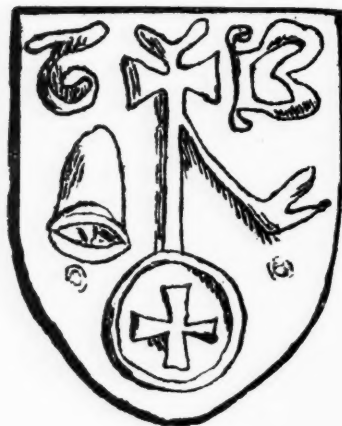
PRESTON CHURCH, 1845.

benefactor to the parish. It was lamentable to have to record that this brass was sold in three pieces during the rebuilding in 1854 as old metal to a local dealer at 8½d. each. Two of these brasses had then been recovered, and were in "private hands." We made a strong protest against their being retained by any individuals, and urged the vicar and churchwardens to see to their recovery. It is pleasant to learn from the appendix to Colonel Fishwick's volume that they have now been restored to the church, and are affixed to the west wall. The old

houses they inhabited in the outskirts of the great parish.

The most important of these was the chapel of Broughton, which in wills of the end of the sixteenth century was described (though erroneously) as "the parish church of Broughton." The old church, which was of considerable size, with nave, side aisles, chancel, north chancel chapel, south transept and south porch, was demolished in 1826 to make room for a successor. The old tower was, however, left undisturbed, and therein swung three old bells, the treble of pre-

Reformation date, inscribed "Sce. Petre. O.P.N." The founder's mark on this bell is almost unique. A drawing is given of it, which we are able to reproduce. The centre of the shield is charged with a staff issuing from a cross patée in a circle, and surmounted by another cross patée. On the dexter side of the cross is a bell, and on the other side is a double streamer attached to the staff.



the one that used to hang in Broughton tower. It was, alas! recast in 1884. We are now able almost certainly to solve the difficulty as to this hitherto unknown founder. One Thomas Bett was Mayor of Leicester in 1529. In the mayoral roll he is described as "bell-founder of All Saints, and ancestor of the Newcombs." By his will (1538) he left the bell-foundry to his son-in-law, Robert



BROUGHTON FONT.

In chief are the initials T. B. Colonel Fishwick says that he has failed to identify this founder's mark, but that there is another early bell with the same mark at the church of Monyash, Derbyshire. Somewhat curiously the writer of this notice was the first to note and describe the Monyash bell, about a quarter of a century ago, and up to the present time knows no other instance but

Newcombe, whose three sons were all associated with the foundry business. There are various early Newcombe bells throughout the Midlands, and their founder's mark is remarkably like the Monyash and Broughton shield, save for the initials and a variant of three bells at the base of the lower cross patée.

The old font was turned out when the

church was rebuilt in 1826, and a mere basin of alabaster substituted. The present vicar discovered it at Barton Cottage in 1889, and has had it replaced. It is a somewhat rude example of a plain Norman font, and is made from a sandstone boulder. "There was an old tradition about the Broughton font," says Colonel Fishwick, "to the effect that there

Brockholes. In early days there was only one demesne house on the manor of Brockholes, inhabited for many generations by a family who took their name from the manor. In the latter part of the sixteenth century the property became subdivided, and a new house was built, termed Lower Brockholes, the original manor-house being distinguished as



LOWER BROCKHOLES.

was a miraculous periodical overflow of the water left in it, and people came from the surrounding districts to be cured of king's evil by its application. The apparent supernatural phenomenon was explained by the fact that the waste water was carried into a bed of gravel."

Two of the most interesting of the old houses within the confines of the original parish of Preston are Upper and Lower

Higher Brockholes. Both are now occupied as farmhouses, but retain old features.

An interesting and picturesque portion of Higher Brockholes is unused, and we have much fear that, unless carefully looked after, it may soon disappear. "This part is of considerable age, and is a fine example of the black-and-white style of architecture." Colonel Fishwick is cautious in not hazarding a date, but we believe it to be *circa* 1400.

The rest of the building is a good example of a superior yeoman's residence of the seventeenth century.

Lower Brockholes is a picturesque building. The black-and-white work that remains seems to be of Tudor date. A stone over the front door bears the initials and date "E 1634 B." It was at that time owned by Edmund Breres.



HIGHER BROCKHOLES.

This volume will be of considerable value to the genealogist of the district. It contains a variety of detailed pedigrees, and other special information, relative to upwards of fifty families, such as the Arkwrights, Blundells, Grimshaws, Sudells, and Winckleys of Preston; the Ashleys and Fishwicks of Fishwick; the Brockholes, Elstons, and Singletons of Brockholes; the Faringtons and Sherbornes of Ribbleton; the Gerards of Haighton; and the Hoghtons of Grim-sargh Hall.



Diary of Journeys in England, and between Ireland and England in 1761 and 1762.

BY MR. GEORGE BOWLES.

(Continued from p. 206.)

“**L**EAVING this fine place we came to Knightsbridge, & from thence came in to London about seven o’clock in the Evening, & put up at the Bell at the back of new Church on the Strand, without any further accident, thank God. Sunday morning was agreeably surprised with the ringing of Bells, firing the Park & Tower Guns and other demonstrations of Joy on the agreeable news of the Queens landing at Harwich the Sixth inst. at five in the evening after a ten days’ voyage. My friend & I dressed and went to St. Martin’s Church & afterwards walked in the Park, saw a vast crowd of Nobility & Gentry at St. James going to pay their Compl^{ts} on the intended Queens arrival. The rem^r of this & the next day spent in search of Col^o Græme but without success, on Tuesday morning found out Mr. Gosling who lived on Tower Hill & is agent to the Col^o, was informed that the Col^o soon after his arrival had taken a country seat at a place called Isleworth about 9 miles from Town & directed me to Col. Alex^r Harvie who had married Mrs. Græme’s sister for further acc^{ts} of him & lived at Red Lyon Square.

“Thither I immediately went and to my great Joy found my Cousin and family there, having come to town the night before. My Cousin on reading my Aunt’s letter & thereby knowing who I was, very affectionately bid me welcome, & politely presented me to the Company as his dear Cousin, & insisted on removing immediately from my former lodging to this house. Here was greatly entertained for a week, was carried by the Col^o to see the curiosities in & about this great City, & went that night to Drury Lane Playhouse, where I saw Mr. Garrick act the part of Richard the Third.

“This evening about 3 o’clock our intended Queen arrived at St. James, where she was received by the Duke of Devonshire as Lord

Chamberlain, then by His Royal Highness the Duke of York, who handed her up the steps, & was met by his Majesty half way, the Princess made an offer of Kneeling on his Majesty's approach, but he prevented her by catching her in his arms, & carried her upstairs kissing her hand all the way. He then presented her to his Mother & brothers & sisters who all congratulated her on her happy arrival. Their Majesties then withdrew, & about 9 o'Clock that Evening the Princess, preceded by 120 Ladies in extreme rich dresses, was handed to the Chapel royal by the Duke of York, attended by Six Young Ladies, daughters of Dukes as her bride maids, & her train supported by Six Ladies, daughters of Earls. The ceremony was performed by the Arch Bishop of Canterbury & the Duke of Cumberland gave her hand to his Majesty.

"After the Ceremony there was a public drawing room & the evening concluded with the greatest illuminations & all other demonstrations of joy.

"Spent the remainder of this week at Mr. Harvies; went to Covent Garden Playhouse to see *Romeo & Juliet*, went the next night to Vauxhall where we saw a vast number of company dressed most richly, heard several fine pieces of music.

"14 Sept. saw the grand procession of the Lord Mayor Aldermen &c. going to Court to pay their compliments of congratulation on the happy nuptials; the cavalcade consisted of 300 Coaches.

"19th being Sunday the Col^o carried me to Court where I saw their Majesties & the rest of the Royal Family at Chapel. His Majesty was dressed in a suit of Gold brocade, a tall genteel Person, his face much disfigured with a Scorbutic disorder. Her Majesty was dressed in white and Silver and a Crosslet of Jewels on her head; low of Stature, extremely pale, and in my opinion ordinary. Duke of York much lower than the King, of a fair Complexion round-faced and good features. Lady Augusta, the King's Eldest Sister, tall & majestic, a good face something like the Duke of York, but running greatly into flesh. Her dress was white & silver adorned with a number of Jewells. The rest of the young Princes & Princesses very like each other & in general a very handsome set.

"Her Majesty came just after the King & was handed by Her Chamberlayne the Duke of Manchester. After Prayers there was a most brilliant Court & their Majesties retired at three. Saw this day at Court Mons^r Bussy the French ambassador the Morrocco & Tripoly ambassadors dressed in their Country fashion. Most of this week spent in Comp^y with the Col^{os} family in viewing the public places. They, not having seen them before, saw the curiosities of the Tower, the Mansion House, St. Paul's Cathedral, the Monument reckoned 750 steps to the top, & taking boat at London Bridge was carried to Westminster Abbey, where saw the monuments of our late Kings, & other persons whose memory deserved to be recorded to Posterity; sat in St. Edward the Confessors Chair & was obliged to pay the fine, sat in the Chairs the King & Queen were to be crowned in, was prevented from seeing the rest by the number of workmen who were here employed erecting seats for the Nobility & others for the Coronation which is fixed for the 22nd inst.

"Went from hence to buy seats to see that magnificent sight, & after trying several places at last procured tickets for the Abbey for the Col^{os} & Mrs. Harvie's families at the low rate of 120 guineas. Nothing can exceed the infatuation of the people to see that ceremony; strangers flocking from all parts, which makes the Tickets bear a high price. Mem^o Sir Alexander Grant a Scottish Bart. & relation of the Col^{os} wife gave 100 Guineas for a room in New Palace Yard to see the procession, therefore have my choice, being complimented by Sr Alex. either to see the Coronation or the procession, but chose the former. 17th inst. went with the Col^o & family to his seat at Isleworth, a magnificent house & furnished in the newest taste, pleasantly seated on the River Thames, & having a pleasant view of Richmond Gardens which are on the other side the Thames. Spent our time very pleasantly here till the 21st, the day before the Coronation. Having seen while here Richmond a Royal seat of the Kings & remarkable for its fine walks & gardens not to be equalled in Europe. Kew the residence of His Majesty when Prince of Wales, & Kensington, another seat belonging to his Majesty & much admired for its fine walks & neighbourhood to London. 21 Sept. came

to town in Comp^y with the Col^o & his family & was obliged to go that night to Westminster Hall, being obliged to that inconvenience on acc^t of the number of spectators which would make it difficult for us to get to our places in the morning. At twelve got to our seats & was extremely diverted with the chat of several very agreeable Ladies with whom we diverted ourselves till morning. Day light breaking in discovered as agreeable a sight as I ever before beheld; the galleries filled with Ladies and Gents: dressed in the utmost taste. About nine o'clock their Majesties came privately in Chairs from St. James to the hall. The King went into a room which they call the court of wards & the Queen into that belonging to the Gent: usher of the Black Rod. The Nobility & others who were to walk in the procession were mustered & ranged by the officers of Arms in the Court of request, Painted Chamber, & house of Lords, from whence the whole cavalcade was conducted into Westminster hall. Their Majesties being robed came into the hall and took their seats at the upper end under magnificent Canopies of Crimson Velvet. Her Majesty Chair was on the left hand of his Majesties."

[A very full account of the Coronation ceremonies follows; but as it is practically identical with the account given in the *Annual Register* for 1761, we have not thought it necessary to print it.—ED.]

"The Coronation hurry being now over, went with the family to Isleworth where I stayed till the 28 inst. Having that day received an account from Dublin, that it would yet be a considerable time ere I could procure my Ensigns Commission, by the Joint advice of my friends here thought it best to purchase in this Kingdom; therefore wrote to Mr. Ross a Commission broker to procure me one. Having an answer immediately to my satisfaction that an Ensigncy was to be sold for 300 Guineas in the 100 Reg^t of Foot called the Queens Volunteers hunters, imparted the news to my Cousⁿ who immediately accounted with me for 500 Barbados Currency which in England came but to 325£ stg there being 35 p^r Cent. Exchange. As the Colonel remitted me from Barbados in Sept. 1759 a bill for 185£ consequently there remained no more due to me than

140£ but that kind relation gave me bills on his banker for 300 Guineas, thereby making me a present of 175 Pounds English Money, 100 P^s of which I have made a promise to myself of advancing to my Sister Anne the day of her Marriage, & which promise I made known to my Cousⁿ who was generously pleased to applaud me for. As my presence in London was now absolutely necessary to compleat my Commission I that Evening took leave of my D^r Cousⁿ & his family and in Company with Capt. Middleton of the Emerald set out in my Cousins Chariot for London.

"Driving on pretty Smartly, we had not got above a mile from Hammersmith, when we were stopt by two men, one on horse back the Other on foot, & were soon made sensible of their buisness by the footman coming up to the Chariot with a Cock Pistoll & demanded our Money, while the Horseman with his Kept the Coachman from proceeding. Capt Middleton pretended to feel his pockets but instead of money drew out a small Pistol, fired & brought him down. The horse man seeing the fate of his Comrade rode up, fired his Pistol into the Chariot & rode off. The ball grazed my left shoulder & lodged in the back of the Chariot. We secured the Wounded Man, who seemed to be very much hurt, & had him conveyed to Kensington, where leaving him, we pursued our Journey and arrived in London without any further accident.

"28th of Sept. having lodged my Money the notification was made out for an Ensigncy in the 100 Reg^t & was introduced to Lieut. Col. Commandant Colin Campbell & got orders to Join the Regiment at York. Col^o Campbell was pleased to approve of me & spoke to the Secretary at War The Hon. Mr. Townshend in my favour. That Gent: understanding my case with regard to Lord Halifax, put me upon applying to his Lordship for a vacant Lieutenantcy then in our Reg^t & generously offered me his interest. I accordingly set forth my case to his Lordship in a letter, and having repeated orders to Join my Regiment, set out by way of the Stage the next morning for York. At that City I arrived the third day, & was introduced & had the pleasure of treating my Brother

officers at the Tavern. Capt. Nightingale to whose Company I belonged was particularly civil, instructing me in the duties of my office &c. & have commenced a friendship which it shall be always my chief Study to cultivate, the most of Our Officers agreeable men, most of them Scotch, & in general excessively proud.

"The 18th of this Month (October) was most agreeably surprised at an acct. I rec^d from London by a Letter from Mr. Ross of my being appointed a first Lieutenant, the 13th inst., in the same Reg^t in the room of my Worthy Friend Capt. Nightingales Brother being appointed a Capt. in the 66th Regiment. As this sudden promotion was owing to the Lord Lieuts. influence I immediately wrote his Lordship a letter of thanks which was forwarded to him in Ireland, and my sudden rise was attended with the admiration & envy of some especially the Younger Officers of my Corps. About this time I rec^d orders to recruit for the Reg^t in the North of England, & on my application to the Secretary at War obtained his leave to go for Ireland on that service, having first recruited in Lancashire the Bishoprick of Durham & Cheshire, & was cautioned to be circumspect in raising men in Ireland, as it was disagreeable to the Lord Lieutenant, & the Government there.

"Having got my beating orders I set out from York the 22nd with one Serjant, one Corporal & one Drum, which men I have orders to leave at Chester there to receive any men I may recruit in Ireland, & have a power granted me to make any one I please a Serjant to assist me in Ireland. This day the 31st I arrived at Lancaster with indifferent success, having attested but three, & there met with an old acquaintance, Mr Irwin from Corke, who intends going from hence to Chester in his way to Ireland the 2nd Nov. & have agreed to go in his Company.

"Rec^d this day a most unwelcome order from the War Office to repair to Southampton there to embark with draughts from our Reg^t to reinforce the Garrison of Jersey. With a heavy heart instead of going for Ireland was obliged the next day to set out for Southampton, where I arrived the 3rd., & found there Capt. Nightingale, who commands our Detachment, three Lieutenants &

four Ensigns of our Reg^t with 200 of our best men.

"Having this day embarked them on board the Royal William Transport, sailed for Jersey with the Wind at North West under convoy of the Unicorn Man of War, Capt. Philips, and this day at 4 in the evening anchored in Port St. Hilary in this Island.

"Jersey is a small Island about 12 miles long & 30 in Circumference lying in the Mouth of the British Channel, about 15 miles from Normandy in France which country we could plainly see. Pretty well inhabited, having most necessities of life, the inhabitants having the politeness of their Neighbours the French & sincerity of their Masters the English. This & the Isle of Guernsey are the only remains of our former possessions in France.

"Having disembarked our men & delivered them up to Col^o Campbell in whose reg^t they are to be incorporated, for the Ten days we remained here we spent very agreeably, the inhabitants, especially the fair sex, being fond of strangers. I met here with a Country Man a Brother of Dr. Powers of Tallow, a Gent: who treated me civilly & carries on very extensive trade being a Wine merchant & in good circumstances.

"The 15th was obliged to leave this place with regret, and according to instructions sailed in the Royal William Transport for England, but meeting very bad weather was four days before we made the land; and came to an anchor in Southampton the 19th. & the next day in Company with our Officers, except Lieut. Piers & Ensign Williams arrived in London.

"This day was informed by my worthy friend Mr. Ross of his having procured a change of Commissions between Sir Robt. Laurie of Gen^l Mostyns Dragoons and me upon my paying him down two hundred Guineas having got the Secretary at Wars permission & who thought it a very fine thing for me. Our Reg^t being under orders to go to Guadaloupe, & being advised to it in the most strenuous manner by all my friends here, gave St. Robt. a bill on Mr. Clarke in Dublin for 200 Guin^s. and having our several notifications made out at the War Office commence pay this day the 20th November, & am now in the Seventh Reg^t of

Dragoons called the Queens Own Reg^t. & commanded by Lieut.-Gen^l Mostyn, having a Cornets Commission with the rank of Lieutenant and the daily pay of 8.6. English.

"As I am determined to see Ireland this winter, the first visit paid my new Col^o at his house in Dover Street, begged his interest, who was pleased to grant me leave of absence to the 1st of February, 1762, but recommended it to me first to join the Light troop at Epsom in Surry, 15 miles from London, which I have promised to do, and intend setting out for that place to-morrow. The gen^l was pleased to invite me to Dinner the first time I came to Town.

"22nd arrived at Epsom and produced my Credentialls to the Commanding Officer, Capt. Ball, who behaves very politely & is also an Irishman, a native of Wexford. All agree they never heard of a Cheaper purchase as my new Commission is worth One Thousand Guineas or Pounds at least, & find Sir Robt. would be obliged to lay down his Commission if he had not met with a purchaser so soon, as by his late behaviour he was very obnoxious to the Gen^l & the officers in general—a most lucky circumstance for me.

"Our Regiment is really a fine body consisting of Seven Troops, one of which is light & contains 130 effective men, which clothed in the Hussar fashion make a fine appearance. I find the great difference of this service from the Foot and am now sure of standing, this Regiment being one of the oldest in the Kings Service, whereas the late Reg^t. I belonged to is one of the Youngest.

"Having received a beating order to recruit for the Queens Dragoons & liberty to be absent till the 1st of February, hired a Post Chaise for Chester which cost me Five guineas, and in Company with Lieut. Rowan of our Regiment set out from the Axe Inn in Aldermanbury at 4 o'clock Wednesday Evening the* of November & arrived at 8 at night at a small town in Middlesex called Kitstown distance from London 13 miles; supped and lay there (bill 7. o.) At six o'clock Thursday morning set out from Kits Town and arrived at Redbourne in Hertfordshire 12 miles, breakfasted (bill 2. o.) and passing through St Albans, Dunstable, &c. a

* Blank in MS.—Ed.

mean town in Bedfordshire, arrived at a small town called Hockley in the hole in Northamptonshire & distanced from Redbourne 13 miles; having baited here (bill 2. 6.) set out from hence and arrived after night at a small town on the borders of Northampton & Warwickshire called Stony Stratford 14 miles from Hockley. Here we supped & lay all night (bill 7. 9.) Set out at Six fryday morning and at nine arrived at a Village in Warwickshire called Fosters booth, breakfasted (bill here 2. o/-) distanced from Stony Stratford 12 miles; at 2 arrived at Daventry a small town distance from Fosters booth 8 miles, baited here, and at night fall arrived at a small village 9 miles from hence called Dunchurch. Here we supped & lay (bill 5. o/-) and setting out from hence at Six on Saturday morning arrived at about 9 at the famous City of Coventry, the Capital of Warwickshire, and remarkable for its extensive trade in Silken Manufactures. Here we breakfasted (bill 2. o.) & distanced from Dunchurch 12 miles, and setting out from this handsome City arrived at a Village called Meridan about Six miles from Coventry, baited here and arrived at a small town called Coleshill, 6 miles distance, dined here (bill 3. 6.) and about night arrived at the City of Litchfield in Staffordshire, a handsome large & populous town. Here we supped & lay (bill 6. o.) 15 miles from Coleshill."

(To be continued.)



The Antiquary's Note-Book.

THE ANTIQUITY OF TOOLS.—"There was a time, not so very long ago, when it was generally believed that the gigantic buildings and stone structures of prehistoric times, and even many of the great monuments of the most remote historical times, were erected in some mysterious way, totally differing from modern methods, since but few tools had been discovered, and no record had been left of the *modus operandi*. It is strange, however, that there is such a reluctance on

the part of our contemporaries to admit the much more natural explanation that, even though proofs were wanting, the same results at all times are obtained by the same or similar means. However much people nowadays may feel inclined to grant that the ancients had reached high stages of civilization—much higher even than our own in one or the other regard, as, for instance, the plastic art, philosophy, government, etc.—it is odd that not one in a hundred will readily agree that there ever has been a race equal to ourselves in scientific knowledge and the practical application of science. Gradually, however, the truth is gaining the upper hand, and we learn that the men of the past availed themselves of instruments very much resembling our own in performing the work that we perform, and consequently there results the corollary that when they excelled our work, most likely their method and means excelled our own. It is only quite recently that the discovery has been made that the ancient Egyptians used for their stone-cutting circular saws set with diamonds, a kind of saw that even in modern times has not been manufactured in a satisfactory way, owing to the difficulty of fastening the diamonds so firmly as to prevent their flying off when the saw is working, and it would not be astonishing at all to learn in the near future that the tools with which the ancient Egyptians or Assyrians built their gigantic masonry structures were superior to those that we possess. A great deal has been discovered of late by archaeologists to confirm this view, and nobody perhaps deserves greater credit for causing a change of opinion among us than Dr. W. M. Flinders Petrie, D.C.L., of University College, London, who has recently returned from Egypt, and whose successful excavations in that country are described in a lecture to the Royal Artillery Institution, which is printed in its *Proceedings*. Amongst many other highly interesting objects, he found at Thebes instruments dating from the time of the Assyrian invasion of Egypt—i.e., about 670 B.C., being probably the stock of an Assyrian armourer, and made of iron worked in the highlands of Assyria. They include a chisel very well formed, with a wood stop upon it to prevent it from being driven into the handle; a file somewhat resembling a very thick knife, but with the whole surface

scratched across like a saw-file; a scoop bit for scooping its way into wood; a rasp, exactly like a modern rasp, with teeth punched up all over the face of it; a small chisel of the mortice chisel form, very deep, with a ferrule and a little pointed tool for punching; three saws, with the teeth pointing rather towards the handle, showing that it was a tool for pulling and not for pushing, but otherwise not unlike our modern saws; and various other implements which any modern workman would be quite ready to use. Dr. Petrie, moreover, found a great number of products of manual skill which show a high development of technical knowledge, and anyone reading his very interesting lecture will come to the conclusion that, even as regards applied science and technical skill, there is probably nothing new under the sun, and that even in remote historical times much of our nineteenth-century work has been equalled, if not surpassed. Nor is it unreasonable to suppose that this great scientific age may have had one or more prototypes, of which not even a trace has been left, since those who witnessed it were swept out of existence by some catastrophe that changed our globe so as to destroy man's work entirely, and to leave virgin ground for a new development from barbarism toward civilization."—*Fielden's Magazine* for October, 1900.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

AN interesting series of articles is at present appearing in the *Genealogical Magazine*, on the "Royal Descents," and in the recent numbers an attempt has been made to trace out the whole of the living descendants of Mary, Queen Consort of France, and Duchess of Suffolk, the younger daughter of King Henry VII. Royal Descents in this country are not uncommon, but nearly all well-known ones are traced from one or other of the Plantagenet Kings, and a descent from the Princess Mary is but seldom put forward. Patience and care, however, amply demonstrate that the descendants of this Princess must be numbered by hundreds. Already No. 300 has been passed, although little more than one-twentieth part of the various lines of descent have been followed up. Amongst those whose names have been included up to the present are, Baroness Kinloss, the heir of line and first in

seniority, Earl Temple, the Duke of Buccleuch, Lord Dalkeith, Lord Montagu of Beaulieu, the Marchioness of Lothian, Lord Jedburgh, Lady Cameron of Lochiel, Lady Mary Trefusis, the Earl of Courtown, Lord Stopford, Lady Mary Shelley, Lady Grace Bridges, Lady Lily Conyngham Greene, Colonel J. F. Cust, Lady Hampson, the Earl of Romney, Lady Florence Hare, and many other well-known people.

The *Athenæum* of October 6 reports that the workmen engaged upon the construction of the new bridge at Nisch, in Servia (the ancient Naissus, the birthplace of Constantine), unearthed the head of a bronze statue, which showed traces of gilding, together with a gold pin and a star in which jewels had been set. The bronze bust was immediately sent to the Servian National Museum at Belgrade, where the Servian archæologist, Dr. Wittowic, declared it to represent the Emperor Trajan.

Seven volumes of Mr. Nutt's excellent series of "Popular Studies in Mythology, Romance, and Folk-Lore" have already appeared. The eighth, entitled *Cuchullain, the Irish Achilles*, written by Mr. Alfred Nutt, will appear this month; as also Mr. E. V. Arnold's on the Vedas and Vedic Mythology, and Miss Jessie L. Weston's "The Romance Cycle of Charlemagne and his Peers."

Under the title of *The Romance of a Hundred Years*, Mr. Alfred Kingston, F.R.Hist.S., author of *East Anglia and the Great Civil War*, is writing for publication at the end of the present year a series of chapters on the romantic side of social and public life during the nineteenth century. The sketches are appearing in serial form in the columns of the *East Anglian Daily Times*.

A biography in stone, written by a man who lived in the third century B.C., has been discovered on the island of Paros. It is an inscription embodying the remnant of a biographical account of the famous Parian poet Archilochos. The author calls himself Demeas, a person hitherto quite unknown to scholars. The sources used by Demeas are the works of the poet, and a list of the Parian Archontes. The fact that the text of this "biography" by Demeas is engraved in stone seems to indicate that the inscription was erected upon a spot dedicated to the poet Archilochos, where the visitors might find summary information concerning the life and works of the great Parian poet. Unfortunately, the stone is terribly damaged, so that only a few words remain of the passages cited from the poet's verses.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

We have received the new volume, xxv., issued by the Birmingham Archæological Society, which contains the *Transactions* for the year 1899. It testifies to the vitality of this young and vigorous society. The first paper is on "Shenstone and the Leasowes," by Mr. W. Doubleday. This is fol-

lowed by a good study of the "Two Sister Churches, Crick and Astley," by Mr. W. J. Churchill. Astley is George Eliot's Knebley, where Mr. Gilfil officiated "in a wonderful little church with a chequered pavement which had once rung to the iron tread of military monks, with coats of arms in clusters on the lofty roof, marble warriors and their wives without noses occupying a large proportion of the area, and the twelve Apostles with their heads very much on one side holding didactic ribbons painted in frescos on the walls." On both Astley and Crick churches Mr. Churchill has much of interest to say, with some excellent illustrations. The third paper, which has many illustrations, is by Mr. Jethro A. Cossins, on "Architectural Remains in Warwickshire of a Date earlier than the Thirteenth Century." He remarks that although Warwickshire has a very fair share of prehistoric and later earthworks, there is not, he believes, a fragment of Roman masonry visible in the county. There are, indeed, but few examples of pre-Norman architecture to be seen in Warwickshire. Mr. Cossins refers to the presence of herringbone masonry in one or two places as indicating early date. The best example in the county is the curtain wall which crosses the moat, and carries on its top the only approach to Tamworth Castle. We are indebted to the courtesy of the Society's secretary for the opportunity of reproducing a capital illustration of this wall, which, whether it is, as supposed, a part of the work due to the great Ethelfleda or not, is at least, as Mr. Cossins remarks, "an extremely interesting and valuable example of very early herringbone masonry." The remaining papers are "On Some Early Roads of Warwickshire and Worcestershire," by Dr. Bertram Windle, F.S.A., and "The MSS. Records of Coventry," by Miss M. D. Harris.

The annual number of the *Bradford Antiquary* has reached us. Few societies do better work than the Bradford Historical and Antiquarian Society, and this new part of their *Journal* is quite up to the level of its predecessors. Among the contents may be first mentioned the documents. Mr. Herbert E. Wroot sends the first instalment of an annotated transcription of the Bradford Parish Churchwardens' Accounts, beginning with 1667. The Accounts for this year are given in full; in those for later years only the more interesting items are transcribed. The entries, as usual, throw much light on the social and ecclesiastical history of the time. A further instalment of the "Burial Register of Bradford Parish Church," transcribed by the late Mr. T. T. Empsall, is given; and Mr. C. A. Federer continues his abstract of ancient documents under the title of the "West Riding Cartulary." The remaining contents of the part include a very good paper by the Rev. Bryan Dale on "Non-Parochial Registers in Yorkshire." These number no less than 740 Register Books connected with 438 congregations, and date from 1640 to 1837. Mrs. Tempest sends a well-illustrated account of the "Tempest Family at Bowling Hall," and Mr. R. T. Gaskin finds an out-of-the-way subject in "Whitby in Morocco," with a plan of the mole at Tangier.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

The members and friends of the SURREY ARCHÆOLOGICAL SOCIETY made an excursion on the afternoon of September 22 to Waverley Abbey. The party drove from Farnham Station, and on their arrival at the site of the excavations, Mr. Harold Brakspear spoke briefly on the history of the Abbey, which was founded in 1128 by William Giffard, Bishop of Winchester, who introduced the Cistercian Order into England; and he also described the plan on which the buildings of the Order were

which the south wall of the original church stood. The next point visited was the chapter-house, and Mr. Brakspear pointed out where the monks used to sit, the pedestal of the lectern, and what was supposed to be the burial-place of one of the abbots, probably at the end of the thirteenth century. The Rev. T. Cape, F.S.A., dug down into the grave the other day, and came across a coffin. In nearly all monasteries, both Benedictine and Cistercian, the monks' dormitory ran from the south transept right away southward; and generally, instead of coming down into the cold cloister



CURTAIN WALL, TAMWORTH CASTLE.

usually arranged. Mr. Brakspear then led the visitors round the site, pointing out some remains of the original 1128 church, as well as a remnant of the south transept of the later thirteenth-century church, which was about the only piece of untouched wall they would see anywhere. As a rule, the freestone had been removed—for the purpose, he supposed, of building cottages in the neighbourhood. Passing on, the lecturer drew attention to the piers of the church—those which the excavations had exposed to view—and to the remains of the cloister-court, also indicating the position in

to attend their nightly services, they had a staircase direct from the dormitory and the church. But in that case they had no connection between the dormitory and the church, and they always had to come into the cloister first. That led the society to consider what was the arrangement of that particular dormitory, and they now believed that they had there an extraordinary case of a dormitory on the ground-level. This was doubly extraordinary, by reason of the fact that the spot had always been subject to floods, and why that arrangement should have been made he was at a

loss to understand. They were quite convinced, however, that the dormitory was on the ground-floor. In connection with the chapter-house, he directed notice to two floor-levels, one of which, he said, was the original level, and the other, several feet higher, the level to which the floor was raised in the fifteenth century; also to some very good specimens of thirteenth-century tiles, and a mortar from which the pestle had gone. Adjoining the chapter-house was a space set apart for the monks to speak in; they were not allowed to speak anywhere else. Pointing to some steps, he said that the dormitory must have been on a level with them, and must have run right away to the three lancet-windows, which could still be seen in the distance. The tour of the premises concluded with a visit to the crypt, which is in a capital condition of preservation. It is constructed in the pointed style of architecture, and the columns, with octagonal capitals, from which spring the ribs of groined arches, were much admired. It should be added that the object of the excavations is to arrive at the original ground-plan. Financial assistance is required to facilitate the work.

The annual meeting of the EAST RIDING ANTIQUARIAN SOCIETY extended over the first two days of October. On October 1 the party visited Howden Church, and were received by the Vicar, the Rev. W. Hutchinson, who gave an outline of the history of the church, remarking that, according to White's *History of Peterborough*, the manor and church of Howden originally belonged to the Abbey of Peterborough, but previous to the Conquest they had been wrested from that monastery on account of its inability or neglect to pay the tax called Danegelt. The church and manor, therefore, being in the King's hands during the reign of Edward the Confessor, came with the crown to William the Conqueror, who gave them to William de Carilepho, Bishop of Durham, who, having obtained a confirmation of the grant from Pope Gregory VII., conferred the church and its appurtenances on the monks of Durham, but retained the manor, which still belonged to that see.—Mr. Bilson followed with an able and interesting address on the architecture of the church.

In the evening papers were read by Mr. J. R. Mortimer on "Subsequent Excavations at Danes' Graves," and by Mr. J. R. Boyle, F.S.A., on "Place Names."

The second day was occupied by excursions. The party drove to Hemingbrough, where Mr. Boyle pointed out the chief architectural features of the parish church, and to Wressle, whose famous castle, and the history connected with the structure, received attention from Mr. Bilson, who exhibited a ground-plan of the original building, which was erected in 1345 by Sir Thomas Percy, brother of the first Earl of Northumberland. With regard to the history of the place, it may be stated that Wilhelm de Percy was Lord of Wressle in 1316. Sir Thomas Percy, who erected the castle, led an active life, being a Commander of the Fleet, and Vice-Chamberlain and Justice in Wales in 1390. In 1393 he was Lord Steward again, and undertook a mission to France. In 1399 he became

Earl of Worcester. In 1402 he retired from Court, and was dragged rather unwillingly into the Percy Rebellion. In the Civil War the castle was garrisoned for the Parliamentary forces, and in 1650 the order for its demolition was signed by Philip Saltmarshe, whose descendant now resides near Howden.

At the monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE held on September 27 the following papers were read: "Tynemouth Priory to the Dissolution," by Horatio A. Adamson; "Remarks on the Ogle Tomb and Oratory in Hexham Priory Church," by Sir Henry A. Ogle, Bart.; "A Brief Notice of the Family of Dartigue-nowe, sometime Residing at Ilderton," by J. C. Hodgson, F.S.A.; "Note on the Name of Arthur's Hill, Newcastle," by T. Arthur.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

SCOTTISH MARKET CROSSES. By John W. Small, F.S.A. Scot. Stirling: *Aeneas Mackay*, 1900. Folio. 118 plates. Price 50s. net. 500 copies.

There is always an enjoyment about anything which is thoroughly done, and in this great handsome volume we at once recognise thoroughness and ability. Mr. Small is already well known to architects and antiquaries by his fine works on "Old Stirling," "Ancient and Modern Furniture," "Scottish Woodwork of the Sixteenth and Seventeenth Centuries," and more especially by his "Scottish Architectural Details"; but this last great achievement ought to appeal even more strongly for general and public approval. At all events, Mr. Small will have the satisfaction of knowing that by producing this work he has done much to arouse interest in this extensive series of valuable memorials, and to secure their future preservation.

The volume consists of 118 folio plates, with brief description of each cross, whilst Mr. Alexander Hutchenson has contributed a remarkably good introductory chapter on the general subject.

The market crosses of Scotland are exceptionally numerous, but have hitherto received scant attention. The late Mr. James Drummond issued a thin quarto volume dealing with a few of the most remarkable in 1861; but since then, with the exception of correspondence in *Scottish Notes and Queries* and the *Scotsman*, nothing has occurred of any moment. Many of the most interesting of these civic memorials have, alas! perished within the present generation. The eighteenth century was a singularly fateful period; the grand and elaborate crosses of Edinburgh, Dundee, and Perth, with large ornamental

understructures, were swept away as valueless, whilst scores disappeared in towns and villages of less mark. It is interesting, however, to find from Mr. Small's notes that a true spirit of preservation has set in during the past few years. There can, of course, be no doubt that the market-cross had its origin in the cross ecclesiastical, and that it was erected in the centre of traffic with the idea of imparting a Christian tone to all sale and barter. Afterwards it was found to serve purposes of utility as well as of religion. It was naturally convenient to have some given centre for the open market. The steps around the cross were useful as seats for market-women or wayfarers, whilst in the larger boroughs the market-cross became not only the centre of market legal administration, but in the substructures that rose beneath it were kept the stamped market weights and measures and other important matters pertaining to civic administration.

The reformation that raged so furiously and heedlessly in Scotland against inanimate objects whilst destructive of the cross ecclesiastical, or any special development of it in connection with a market centre, recognised the general utility of the idea, so that for a time a development rather than a hindrance of the market-cross (without the cross proper) was the result.

The earliest recorded reference to the Scottish market-cross that historians have discovered is during the time of William the Lyon, 1165-1214. In the fortieth assize of that reign it is provided that "all merchandises sallbe presentit at the mercat and mercat croce of burghis." Subsequent Scottish history yields numerous illustrations of the uses to which the steps of the cross, and, in the larger towns, the platform of its understructure were put. Here orders of the Court of Chancery were announced, bailies chosen, magistrates' edicts promulgated, and every kind of royal proclamation formally announced. In some cases the pillory was actually attached to the cross itself, and in all cases every kind of corporal punishment down to actual execution was inflicted in its vicinity. Market crosses were gilded or otherwise ornamented at the times of royal visits; fountains or conduits were often attached to them, and on such occasions they literally for a time ran with wine. An extravagant and special way of testifying exuberant loyalty or patriotic fervour seems to have been peculiar to Scotland. This was the habit of drinking wine at the market-cross, and then throwing the glass at its head. The Stirling borough records under date July 29, 1708, record a vote of "five pounds, five shillings paid by the Treasurer for glasses thrown up at the cross at the solemnity upon account of the Confederates' victory over the French near Audenard." As Mr. Hutchenson dryly remarks, "Surely a rather hilarious 'solemnity'!" If this was a fair indication of how the Bailies of Stirling behaved when they wanted to be solemn, one may wonder what their rejoicings were like. It is not surprising that public solemnities were popular in Stirling.

Of the type of crosses having large and handsome understructures with internal stairs giving access to the platform, only two examples remain, namely,

Preston (Haddingtonshire) and Aberdeen, of which the former appears to be the only one unaltered since its first erection. They both date from the beginning of the seventeenth century. The crosses of this character at Edinburgh and Elgin have recently been replaced after the old fashion.

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OLDE LEEKE: HISTORICAL, BIOGRAPHICAL, ANECDOTAL, AND ARCHÆOLOGICAL. Second series. Edited by M. H. Miller. Illustrated. Leek: Times Office, 1900. 8vo., pp. xvi, 324. Price not stated.

This is an *omnium gatherum* of short notes, reprinted from the most part from the columns of the *Leek Times*. There is a bewildering variety of subjects. An interesting account of "The Mark" is sandwiched between an extract from the poet's corner and a dialect paragraph; a facsimile of a broadside of 1679—"A True Relation of Two Bloody Murders"—is preceded by a short note on the Staffordshire Yeomanry, raised first in 1794, and is followed by a sketch of the history of the Joliffe family. At pp. 259-265 is a valuable note by Mr. C. Lynam, F.S.A., on "A Pre-Norman Cross," revealed accidentally by the fall in 1896 of a part of the south wall of St. Edward's churchyard at Leek. Surnames, coaching, inn-signs, the stocks, centenarianism, fires, the window-tax, old funeral expenses, funeral feasts, wakes, and many other topics are all illustrated by notes of varying length and importance. The following note of the sale of Horton Church on September 25, 1612, is curious: "Thomas Rudyerd, Esq., sells to Richard Edge and William Hulme, gents., the church and chappell of Horton, and chancell adjoining, and churchyard there, and ye gleabe lands, tythes, etc., subject to a payment of £1 7s. 6d. yearly to Sir C. Hatton and Frs. Neecham, and £5 6s. 8d. to Horton; and for 5d. paid to said Rudyerd." The volume contains much fine, confused feeding, and is of more than local interest. It is adequately indexed.

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We have received No. 1 (October) of the *Northern Counties Magazine* (Newcastle-upon-Tyne: Andrew Reid and Co.; London: Elliot Stock)—a very welcome addition to the growing list of local periodicals. In the case of this newcomer, however, the field covered is so wide—it embraces the six northern counties—that the contents are of more than local interest. The number opens with some stirring stanzas on Northumberland by Mr. Swinburne. This is followed by the first part, illustrated, of an historical account of the famous Elswick Works, and of their growth and development during the last fifty-three years. Sir William Eden writes briefly on "Aspects of Modern Art," and is bold enough to name four living artists whose names, he thinks, will live for ever, and among the four he generously includes the name of Whistler. One of the best things in the number is an illustrated article by Mr. W. G. Collingwood on "The Story of Bewcastle Cross." "An Antiquary's Letter Chest" contains a characteristic epistle from John Hall-Stevenson, the author of *Crazy Tales*, to Laurence Sterne. The remaining contents include a "London Literary Letter," by Mr. E. V. Lucas;

the beginning of a sketch of "The Last Hermit of Warkworth," by Miss M. E. Coleridge; and a story by Mr. Halliwell Sutcliffe. Altogether the *Northern Counties Magazine*, which is well got up, and is priced 6d. net, makes an excellent start, and should have a prosperous career.

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The fourth part (September) of the first volume of *Devon Notes and Queries* has also reached us. It contains notes on a variety of subjects relating to the West Country, signed, in many cases, by familiar names. Among the illustrations is a plate showing plans and details of the very beautiful carved oak screen of St. John's Church, Lustleigh, which is probably a post-Reformation structure. An appendix to the number contains the fourth part of "Carew's Scroll of Arms." The *Architectural Review* for September is before us. It is as well and as fully illustrated as usual. Mr. Percy Fitzgerald's elaborate study of the "Life and Work of Robert Adam," and the Rev. J. M. Lambert's valuable articles on "Early English Craft Gilds" are both brought to a conclusion in this number. The other contents include the second part of Mr. R. Phené Spiers's study of the "Great Mosque of the Omeiyads, Damascus"; "The Survival of Gothic Architecture in the Island of Cyprus," by Mr. George Jeffery; and "A Domestic Museum," by Mr. G. L. Apperson.

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The October number of the *Berks, Bucks, and Oxon. Archaeological Journal*, edited by the Rev. P. H. Ditchfield, contains the first instalment of an index to Berkshire Marriage Registers, prepared by Mrs. Cope, who has transcribed a large number of parish registers. This index will be of great service to genealogists. Mr. C. E. Keyser, F.S.A., also contributes an illustrated article on "Norman Doorways in Bucks and Oxon." Mr. Tudor Sherwood is publishing in this journal "Early Berkshire Wills" from the P.C.C., ante 1558, and Mr. Hone a list of "Oxfordshire Church Goods" in Pre-reformation times.



Correspondence.

LATTON HILL-MOUND, NEAR HARLOW,
ESSEX.

TO THE EDITOR.

In the *Antiquary* of October, p. 316, referring to the meeting of the Essex and East Herts Archaeological Societies, mention is made of a Roman camp at Harlow.

Any statement in the *Antiquary* becomes of a permanent character; it is well, therefore, to note that there is no earthwork evidence of a Roman camp at Harlow.

I claimed, on the occasion referred to in your report, that there were recorded "finds" which indicated occupation in Roman times of this singular little hill.

Whether or no there are indications of artificial work of an interesting later period is an open and disputed question, one which will not be settled without careful examination and the use of pick and shovel.

Till that time at least the hill will remain as for a hundred years past, a "mound of mystery" to those who live in the locality.

I. C. GOULD.

October 9, 1900.

THE ROMAN "MARK."

TO THE EDITOR.

Your paragraph concerning the Roman "limes," reported from Leek, in Staffordshire, is calculated to reopen the vexed question about "Trisantonam," arising from a disputed passage in Tacitus (see his *Annals*, Book XII., chapter xxxi.) where he describes the proceedings of Ostorius to separate what we may call "Britannia Prima" from the district afterwards called "Flavia Cesariensis," later on occupied by the Mercians. The received text runs, "detrahare arma suspectis, cunctaque castris Antonam et Sabrinam fluvios cohibere." It is clear that he meant to run a boundary between two rivers, one being the Severn, so cutting Staffordshire in halves. The general consensus of opinion is that the second river is put for the Trent; indeed, we must accept this conclusion, remembering that England has always been so divided into cis-Trent and ultra-Trent; thus we have a Norroy and a Clarencieux kings-of-arms for the north and south divisions; we have had Justices in Eyre for England beyond Trent. The whole subject is fully discussed by Mortimer, Hotspur, and Owen Glendower in *Henry IV.*, part I., thus:

England, from Trent and Severn hitherto,
By south and east is to my part assigned.

It will be very interesting to get details of the direction taken by the "limes," which appears to be described as early Roman work, confirmed by Dion Cassius, circa 230 A.D., long before Hengist and Horsa. Tacitus does not say that Ostorius did perfect this work, but he laid out a plan certainly, completed by his successors. We shall probably gain the assistance of some German experts in this investigation.

A. HALL.

Highbury,
October, 1900.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.